The Christian Century

PUBLISHED WEEKLY

Religion in the Public Schools
By Charles P. Taft

What Do They Confess?
'Self-Accusation' by a Chinese Christian

The Negro Vote
An Editorial

Will Lund Be Ecumenical?
A Reply by Canon Hodgson

AUGUST 20, 1952

In This Issue

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Helen Djang

is, as the article in this issue shows, a Chinese Christian educator. She has had postgraduate education in this country and England, and is now on the faculty of Ginling University, Nanking, China.

Leonard Hodgson

is regius professor of divinity and canon of Christ Church, Oxford. He has played a leading role in the work of the Faith and Order division of the World Council of Churches from the time of its inception. This division is now holding its world conference at Lund, Sweden.

Thomas S. Goslin

becomes staff correspondent for Argentina with his first news letter in this issue. He represents the Presbyterian, U.S.A., Board of Foreign Missions on the faculty of Union Theological Seminary, Buenos Aires.

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The Christian Century

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Coming Events

Aug. 13-Sept. 11. National Council of Churches Commission on General Christian Education Church Camp Leadership Conference, Port Jervis, N. Y.
Aug. 16-23. N.C.C. Joint Department of Evangelism American Christian Ashram, Camp Sierra, Calif.
Aug. 16-23. Baptist Christian Education Workers Conference, Green Lake, Wis.
Aug. 17-22. Conference on the Christian World Mission, Chautauqua, N. Y.
Aug. 18-22. Regional Audiovisual Workshop, Pueblo, Colo.
Aug. 19-24. Seventh Day Baptist General Conference, Denver.
Aug. 21-24. Church of God 18th International Youth Convention, Miami, Fla.; Charles Templeton, W. Dale Oldham, speakers.
Aug. 23-27. N.C.C. Commission on Christian Higher Education Workshop, Fort Worth, Tex.
Aug. 23-31. Religious Music, Art and Drama Conference, Green Lake, Wis.
Aug. 24-28. Greek Orthodox Youth of America National Conference, Washington, D.C.
Aug. 24-31. Ecumenical Institute Medical Conference, Bossey, Switzerland.
Aug. 25-29. N.C.C. Department of Racial and Cultural Relations Interracial Institute, Portland, Ore.
Aug. 25-30. Christian Youth Conference of North America, Purdue University, Lafayette, Ind.
Aug. 29-31. Jehovah's Witnesses 1952 District Assemblies. Birmingham, Ala.; Butte, Mont.; Birmingham and Sheffield, England: Cardiff, Wales.
Aug. 29-31. Reorganized Church of Jesus Christ of Latter Day Saints College Students Conference, Lamoni, Iowa.
Aug. 30-Sept. 3. N.C.C. Commission on Christian Higher Education Workshop, Los Angeles.
Aug. 30-Sept. 5. Ninth Annual Audiovisual Workshop, Green Lake, Wis.
Aug. 30-Sept. 5. Lutheran Student Association 1952 Ashram, Estes Park, Colo.
Aug. 30-Sept. 5. Methodist Student Movement Regional Leadership Training Conference, Lake Poinsett, S. D.
Aug. 31. Labor Sunday.
Aug. 31. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; Milton F. McKenney, speaker.
Sept. 1-7. Methodist Student Movement Regional Leadership Training Conference, Lake Tahoe, Calif.
Sept. 2-9. Advisory Commission on Theme of World Council of Churches Second Assembly, Céligny, Switzerland.
Sept. 3-10. Ecumenical Institute Course for Junior Managers in Industry, Bossey, Switzerland.
Sept. 5-7. Jehovah's Witnesses 1952 District Assemblies, Los Angeles; Jacksonville, Fla.; Portland, Me.; Toledo, Ohio; Memphis; Seattle; Winnipeg, Toronto, Canada; London, England.
Sept. 8-13. World Council of Churches Commission on the Life and Work of Women in the Church, England.
Sept. 8-19. Protestant Episcopal Church General Convention, Boston, Mass.
Sept. 9-11. Minnesota School of Missions, Minneapolis.
Sept. 10-15. United Church of Canada General Council, Hamilton, Ont.
Sept. 12-13. Christian Action National Conference, Virginia Episcopal Seminary, Alexandria, Va.
Sept. 12-14. Jehovah's Witnesses 1952 District Assemblies, Sacramento, Calif.; Indianapolis; Goldsboro, N.C.; Newcastle-on-Tyne, England.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, AUGUST 20, 1952 NUMBER 34

EDITORIAL

PERHAPS Elfan Rees, adviser on refugee affairs to the World Council of Churches, has added a new term to our current vocabulary. As reported by our New York correspondent (page 952), Dr. Rees, in a sermon preached in that city, called this the "century of the homeless man." The phrase pulls one up with a jerk. Yet it is surely as true as Henry Wallace's "century of the common man." Probably more true. "The displaced person," as Anne O'Hare McCormick says, "is as much the symbol of this century as the broken atom." World Lutherans, during their recent meeting in Hannover, had this terrible fact brought home to them when they discovered that about one in every eight of all Lutherans on earth either is now or very recently has been a homeless wanderer. They responded by making work for refugees a permanent department of their Lutheran World Federation. It is time that all the major denominations, and the World Council of Churches, were facing this state of affairs with a realization that it is likely to last for decades. There is a widespread illusion among the churches that this problem of the homeless is about solved; that nothing much remains but to tidy up a few loose ends. One effect may be seen in the World Council, where the work of relief and rehabilitation which gave the council its main impetus immediately after the war has been pushed into a subordinate position, while ecumenical leaders have turned back to theological arguments that can last for millenniums without settling anything. The center of attention for Christians should be shifted back to where it was a few years ago—to the needs of these homeless and helpless ones who challenge all our claims to possess the spirit of brotherhood.

'The Century of the Homeless Man'

Greek Orthodox Not at Lund

AS the World Conference on Faith and Order was about to open at Lund, Sweden, Archbishop Spyridon announced in Athens that no delegates from the Orthodox Church of Greece would attend. To call this withdrawal a disappointment would be an understatement. Officers of the World Council of Churches worked hard to insure that Eastern Orthodoxy would be represented at Lund by delegates other than from Orthodox churches in the United States or western Europe. Right up to the first week in August it was believed that a delegation from Greece would attend. Pressure from within the church in Orthodox countries, and the resignation of the six delegates who had been named by Archbishop Spyridon, are said to have forced the withdrawal. This decision by the Greek church should bring to the forefront the extremely tentative nature of Orthodox adherence to the World Council. With all the branches of Orthodoxy which look to Moscow for leadership denouncing the World Council as a tool of capitalist imperialism, it now seems that only those located in North America and western Europe are truly committed to this ecumenical venture. Since Orthodox dogma holds that the Eastern churches are the only true and apostolic church, the "Faith and Order" questions to be discussed at Lund furnished an especially difficult test for the Orthodox. We are not surprised that the church in Greece should have decided that less confusion would be engendered in its own ranks by staying away than by going. Despite what has happened at Lund—or rather, what hasn't happened there—there will certainly be no diminution in efforts to bring all the Orthodox churches not under Moscow's thumb into full fellowship with the World Council. This disappointment, however, is a reminder that there's a long, hard road to be traveled before the council attains true ecumenical status. And the papal church will not be the only one reluctant to travel that road. Indeed, at the very time the Orthodox Church of Greece was announcing that it would not send its representatives to Lund, three Roman Catholic priests were being appointed by the Swedish hierarchy to act as observers there.

Frank Laubach Works For Point Four

WHEN optimism over the Point Four program flags, it's a good idea to look at India. There, under intelligent planning and guidance, Point Four is getting somewhere. Its latest achievement is to enlist Frank C. Laubach to direct a six-month literacy campaign. To be sure, Dr. Laubach will not solve India's gigantic literacy problem in six months. But he will show India how it can be done within a reasonably brief period. His "pilot projects" in teaching illiterates to read and write will provide invaluable reinforcement for the village reclamation projects, largely of a sanitary and agricultural nature, that are already under way. Dr. Laubach has gone to India as an employee of the United States government. He has been released by the Committee on World Literacy and Christian Literature, under which he has been working, to accept this government employment. His selection constitutes recognition by the U. S. and

Indian governments of the value and practical nature of the work he has been doing as a missionary. It is also one of the first instances in which the department of state, which has charge of Point Four, has found a way to make use of missionary personnel. The old issue of separation of church and state enters here, as well as the more recent one of the effect on a Christian enterprise when it is tied up with a government interest. In Dr. Laubach's case the difficulty has not been great, since he has worked for many years as an independent individual. The organization of the Committee on World Literacy has not greatly altered his independent status. If Frank C. Laubach, independent pioneer, decides to sign a contract for Point Four service with the U. S. state department, well and good. That's his privilege, and Point Four and India are the gainers. Moreover, Dr. Laubach has signed up to work in the country where there is least suspicion left of U. S. motives. There is a difference, however, between the signing of such a contract by an individual and by a church mission board. It is an important difference. So, while we rejoice at the word that Dr. Laubach is starting this project in India, we do not see in it a precedent to guide church missionary societies.

Can Prayer Stop the Engineers?

RIGHT at the start let it be said that we don't know which side has the greater wisdom on its side in the dispute over the projected Blue Valley dam in Kansas. But an outsider can hardly help being impressed by the religious fervor with which the farmers who live in that valley are trying, at this last hour before the bulldozers move in, to halt the plans of the army engineers. The Blue Valley dam is to be built just a few miles above Manhattan, Kansas, as part of the Pick-Sloan plan for ending floods in the Missouri valley. After Manhattan's disastrous experience with a flood a few months ago, it might be thought that the people there would be grateful to have the dam built. Instead, having failed in an appeal to President Truman to stop construction from starting, they are now engaging in mass prayer meetings in which they call on the Almighty to upset the nefarious purposes of their "enemies" in terms which might have come straight out of the Old Testament. Here, for example, are sentences from an editorial in the Overbrook *Citizen*: "A contest of mighty forces is declared for Kansas. The alignment is God versus Bureaucracy and Selfish Private Interests. . . . Proof beyond doubt can be furnished that the Blue Valley's cause is righteous whereas the forces back of the Turtle Creek dam action consist of a godless bureaucracy and men of temporal power in Kansas City. . . . The Blue Valley is a veritable Garden of Eden. Reason for destroying it can be identified only as satisfaction of the rapacious appetite of the Corps of Engineers and greed for a federal subsidized form of transportation that is as unnecessary and outmoded as the ox team—river navigation. The surface promise of flood control bears Satan's brand that marks all untruth as evil." As was said at the beginning, we don't know where right and truth lie in this controversy. But these Kansas farmers are making the sort of plea to their fellow countrymen to which the churches should not be indifferent. Cannot the National Council of Churches and the National Catholic Welfare Conference unitedly sponsor some sort of conference in Kansas to explore the whole case for and against the flooding of the farms in the Blue Valley?

State Department Studies Passport Changes

ACCUMULATING CRITICISM, backed by the court decision reported in these columns last week (see "Court Rules on Passport Cases," page 916), has finally broken down the state department's stiff insistence that there is nothing the matter with the way it handles passport applications which are rejected. As our readers know, this paper has been contending that citizens who are turned down by the state department's passport bureau should have some recourse of appeal. We began to say that when the applications of certain church leaders were either rejected or held up for extensive periods, with no satisfactory public explanation forthcoming. Criticism has broken out in other quarters as other distinguished citizens, not connected with church enterprises, have experienced the same arbitrary treatment. On August 5 it was announced from Washington that the state department has at last worked out a plan for reviewing rejected passport applications. On Secretary Acheson's return from Honolulu, it was said, he is expected to approve this plan and it will thereupon go into effect. We are glad to know that the state department acknowledges a need for change. But the plan sketched in the recent announcement is a long way from satisfactory. The first appeal hearings would be confined to the passport division, and there is no indication that, at the option of the citizen involved, they would be held in public. And the three-man board projected as a final court of appeals would be composed entirely of state department officials. Not even one official from another branch of the government would be allowed to pass on the action of one of the state department's own bureaus. Under this state department plan, passport cases would continue to be a star-chamber proceeding. We hope Mr. Acheson will see this, and will instruct his subordinates to come up with something better.

Finds Colombia Close To Civil War

CIVIL DISORDER has become almost the normal order in Colombia, according to W. Stanley Rycroft, who visited that country again recently. "There is virtually civil war in Colombia today," he said. "It is estimated that at least 30,000 people have been killed in civil strife in Colombia during the past three years. . . . Religious persecution is an integral part of this turmoil. There have been 94 fully documented cases of persecution of Protestants since December 1, 1951." Dr. Rycroft is an experienced observer, having been a missionary in Latin America and secretary of the Committee on Cooperation in Latin America before he became secretary for Latin America of the Board of Foreign Missions of the Presbyterian Church, U.S.A. He said on his return on July 28: "While I was in Colombia, the Vatican newspaper *Osservatore Romano* issued a statement denying that Roman

Catholics had committed acts of violence against Protestants in Colombia. The Roman Catholic paper said that a thorough investigation by Roman Catholics had shown that the accusations contained in the bulletins of the Evangelical Federation of Churches were false. This statement reveals the most cynical disregard of truth. Over a period of several months eyewitness accounts of persecutions with dates, places, and names of victims have been gathered and carefully checked. Not only have Roman Catholic priests inflamed people against Protestants with bitter propaganda from the pulpit, in the street and in Roman Catholic publications, but in some instances priests have actually led mobs in stoning Protestant churches, as was the case in Bogota in March." Dr. Rycroft went to the Colombian minister of foreign affairs with a protest against this continuing religious persecution. That official did nothing but make excuses. Now the matter should be carried to the United Nations, for it is already clear that our own state department fears the Roman Catholic hierarchy too much to act. It is intolerable that these persisting violations of human rights and freedoms should continue unchallenged.

First Seminary for Rural Pastors to Open

SPONSORED by four denominations and a Jewish body, the first theological seminary planned for the single purpose of preparing ministers for rural and small town churches will hold its first classes in September. This is the latest venture of the Bible College of Missouri, the interdenominational school at Columbia which offers courses in religion to students at the University of Missouri. Two new members of the faculty, who will teach in the rural seminary, are Mark Rich, who has been secretary of town and country work for the American Baptists, and Charles E. Fuller, who is at present making special studies in Africa for Northwestern University. . . . Syngman Rhee won his expected re-election as president of the Republic of Korea, and by an immense majority over the three other candidates. In view of the paucity of alternative choices, the United Nations is probably content with Dr. Rhee's victory. But it will do little to commend the worth of democratic government to the Asian peoples. . . . Did your newspaper carry the announcement by the U. N. that its Food and Agriculture Organization is calling a conference on the growing shortage of rice in southeast Asia? It may have been the most significant item of the year so far as long-run prospects for peace in Asia are concerned. At present subsistence levels, the rice-eating peoples need 9 million tons a year. Only 4,800,000 are available. Wheat exports, now making up the difference, are costly and precarious. There is a whole world crisis wrapped up in the rice figures. . . . A millionaire president of an insurance company died in Durham, North Carolina, early this month. He was a Negro, the son of slaves. His company is entirely staffed by Negroes and does its business with Negroes. Wonder how the Communist press of the world will handle this item. . . . According to the *Bulletin* of the United Bible Societies, the number of Bibles, Testaments and portions distributed in 1951 totaled 23,267,050. . . . The Peace Association of Christian Scientists, with offices at Owings Mill, Maryland, offers literature to support the position of any member of that church who registers as a conscientious objector.

The Negro Vote

SO FAR the presidential campaign has developed only two important issues. The first is party unity. Can the candidates close the ranks of those bearing their party labels? The second is the Negro vote. Which candidate will get it? Both General Eisenhower and Governor Stevenson seem to be attaining at least an approximation of party unity for the purposes of the campaign. Neither can as yet be confident regarding the outcome of their vigorous efforts to woo colored voters. Both candidates are under heavy pressure from within their parties to commit themselves to more, in this scramble for Negro votes, than it is plain they want to promise.

Here is a new stage in American political life. There may still be some white citizens who do not realize how important the colored vote has become. But the politicians do. They know that in several northern states with large votes in the electoral college, Negro citizens may hold the balance of power this fall. In 1948, for example, a shift of less than 5 per cent would have changed the electoral votes of New York, Illinois, Michigan and Ohio—119 votes right there. In every one of those states political observers believe that colored voters may this year decide the outcome. There are several other states where, if the presidential race proves close, the Negro vote could be decisive. If politicians will go to such lengths as they have to gain the Jewish vote in New York, what will they not do to court a minority group whose potential influence is spread over so many states?

I

It is this new importance of the Negro vote which explains the statement put out by 16 Republican leaders claiming that a Republican victory would hasten enactment of a compulsory federal fair employment practices law. Signers of that statement included Senators Lodge, Ives, H. Alexander Smith and Saltonstall, Governor Driscoll, and congressmen from New York, New Jersey, Pennsylvania, Massachusetts and Connecticut. Many had been among General Eisenhower's earliest and most influential supporters. They evidently believe that securing the Negro vote—largely Democratic ever since Franklin Roosevelt cured colored voters of the habit of voting for Abraham Lincoln—has an importance which has not yet penetrated to their candidate's Denver headquarters.

The Republican platform does not easily lend itself to the interpretation placed on it by these 16 party leaders. After pledging that "the Republican party will not mislead, exploit or attempt to confuse minority groups for political purposes"—something both parties will try their hardest to do—it proceeds, in its civil rights section, to make a series of promises in which any suggestion of federal action is so carefully balanced by pledges to safeguard states' rights that no one can be sure what the actual party commitment is, or whether there is any. This part

of the Republican platform does, to be sure, close with a promise of "enacting federal legislation to further just and equitable treatment in the area of discriminatory employment practices." But it follows this immediately with the proviso: "Federal action should not duplicate state efforts to end such practices; should not set up another huge bureaucracy." On the one hand . . . and on the other; you pays your money and you takes your choice.

Moreover, General Eisenhower has been firmly against a compulsory federal F.E.P. law. In his Los Angeles speech, he pledged himself "to make America's promise of equality a living fact for every American." But he does not believe that the compulsory federal employment legislation Negroes are calling for is the short or direct road to that goal. A delegation of Negroes supporting Eisenhower who visited Denver had to bring back word that the Republican nominee is "not yet willing to concede that the only solution to civil rights is through a compulsory law." Yet in the face of this, and of the platform's studied ambiguity, the Republican leaders in New York and near-by states, in their hunger for Negro votes, attempt to depict their party as the one which will pass a compulsory federal F.E.P. act.

In passing, it may be remarked that this appeal to Negroes by the 16 eastern Republicans suggests that one important change in that party's national strategy for this campaign has already taken place. The platform's ambiguity on civil rights reflected a hope that General Eisenhower, whose personal views were known to be against a compulsory federal law, could successfully invade a disgruntled south and pick up the votes of several states. Now that South Carolina, Georgia, Mississippi and other states where Dixiecrats once flourished have swung into line behind the Democratic ticket, the Republicans are losing such hopes. States like New York and Michigan, with their large Negro voting populations, suddenly begin again to look much more important to them than Texas and Louisiana.

II

From the Negro viewpoint, the Democratic position on civil rights is no more satisfying than the Republican. Governor Stevenson has not ruled out federal legislation as decisively as has General Eisenhower, but he has said that it must not be employed until the possibilities of satisfactory state action have been exhausted. The Democratic platform, with its civil rights plank largely written by Senator Sparkman to placate the Dixiecrats, is a mellifluous catchall of reassuring generalities. Its only important improvement over the Republican document is a declaration favoring an end to congressional filibusters. Yet that promise, likewise, was cast in such carefully unspecific language that the party's platform committee could be confident no southern senator would rear up in his party harness when he read it.

Democratic reliance, so far as the Negro vote is concerned, apparently rests on two factors. First, the Negro voter is expected to show his gratitude for the gains, such as they are, which his race has made since 1932. Second, he is expected not to break his recent practice of voting Democratic when the opposing party offers him so little more. As Governor Stevenson candidly put it the other day, "I can hardly see why the Negro vote would find any refuge in the Republican party."

We do not know how Negro voters will respond to party blandishments this year. Great numbers of them, we believe, are reaching a point of political sophistication where they perceive the minor importance of the party platforms. The fact is, of course, that on civil rights as on almost every other promise in both platforms there is in prospect in Congress a sufficient bipartisan opposition to exercise virtual veto powers. No platform promise is reliable while party lines are as dim as they now are in Congress. Hosts of Negro voters, we believe, see this.

III

Negro leaders must find satisfaction in the rapidly approaching full enfranchisement of colored citizens. They will have no illusions as to why this is happening, but they know it is happening—in the south as well as elsewhere. It is possible that in this election as large a proportion of potential Negro voters as of whites will vote. This enfranchisement will offer new opportunities to members of the race. It will also offer greater opportunities to race demagogues, for Negro voters will vote on the basis of what they are led to believe is immediate self-interest, as do whites.

For responsible race leaders such a situation calls for intelligent disclosure of what the first interests of the race truly are. Jobs? Surely; the Negro needs to have the doors of opportunity to better jobs more widely opened. Yet more important than that is it that he shall be ready to measure up to these larger opportunities when they become available. That means that his *first* interest should be in having access to better education, to have his children brought up in better surroundings, to have the rights already supposedly his under the law more honestly and constantly safeguarded. There is no sectional character to these things; they are as frequently denied in the north as in the south.

A new and more effective race leadership has been emerging among American Negroes. It has been growing up in the National Association for the Advancement of Colored People, in the schools and colleges, in agricultural associations, in the social groupings of educated members of the race. It has proved capable of resisting the blandishments of the Communists, even when presented by so glamorous a figure as Paul Robeson. It has kept a healthy pressure on white Americans to secure an increasing measure of political rights and social justice. The Negro churches and their clergy have not entirely dropped out of this new race leadership, though they no longer occupy the dominating position they once did.

We wonder what advice this new leadership will give Negro voters during the coming campaign. We hope that it will prove its ability to see through the deceptions of the demagogues, white and colored. We hope that it will not try to spread the idea that Negro welfare depends on casting Negro votes in bulk lots, like so many cattle rounded up and delivered to market. We hope that it will show how, in discharging the responsibilities of citizens, American Negroes can seek the substance and not be satisfied with the simulation of their needs and just demands. This is asking a great deal; it is more than

much (perhaps most) white leadership provides. But we respect this new Negro leadership, and our hopes for it are great. We expect to see it exert itself to insure that next November the ballots of colored voters are intelligently cast—at least as intelligently as the ballots of any of the rest of us.

What Happened to the Kitchen?

EDITOR THE CHRISTIAN CENTURY:

SIR: She was showing a visitor the wonders of her new Pullman kitchen. At the climax her face registered ecstasy. "See," she cried, "it is so compact! I can stand in the center and reach everything." And she did. The visitor was a deplorable cynic, immune to enthusiasm. "It is well named," he growled. "Pullman. It has just as much room as a Pullman lower berth. You can reach everything there, too."

Which raises the order of the day: What happened to the kitchen? It was once the center of the home, the seat of family life when there was a lot of it and the term was not merely a nostalgic expression. Of course, we all know the score of answers to the question, What happened to the kitchen? History happened to it, and a lot of sociology and industrial progress. It was diminished and outmoded by improvements for living, with the result that the improvements supplanted the living they were supposed to serve. The wood or coal range succumbed to the electric stove, and all the other compact gadgets ended the transformation of the kitchen into the "kitchenette." (Watch out for words ending in "ette." They are usually phony.)

The kitchen was where people lived. It had inconveniences, measured by the standards of a time when convenience is the chief end of existence. But it had life. Other things besides opening tin cans and snapping electric switches went on there. The earlier homes showed the right idea. The center was where things happened, in the kitchen. The front parlor was a mausoleum where state affairs were held—funerals and formal calls and other painful occasions. There was cooking in the kitchen. Well, I mustn't get into that. But I warn you I am doing research for a monograph on the greatest failure of American industry—failure to make a real loaf of bread on an investment of billions of dollars. Today, in biblical language, if our son asks for bread do we give him a stone? No, we do worse. We give him something laughingly called bread, a mass of air surrounded by soggy dough.

Then at night there was the table with the oil lamp. This was true not only in the country but right in crowded New York, too. In his book of recollections of his youth, *A Walker in the City*, Alfred Kazin salutes the kitchen thus:

> As a child, I felt we lived in the kitchen, to which the other four rooms were annexed. The kitchen held our lives together. My mother worked in it all day long; we ate in it all meals except the Passover *seder*. I did my home work and first writing at the kitchen table.

There is no use just weeping by the wailing wall. We might try to move the kitchen into the living room. That is, transfer the real social and spiritual values of the kitchen of an earlier day into what ought to be, and often is not, the living room. The trouble with the living room is that it is, all too often, more like a bus station, a place of departure for members of the family. More things of a cohesive nature must happen in the living room. We need social inventions for the living room to match the mechanical inventions of the kitchen.

Nostalgic nonsense? All right. But I still think that if there were more kids in the kitchen, there might be fewer in the reform school.

Yours,

SIMEON STYLITES.

VERSE

'For God Is Love'

THIS is the pinnacle of sin,
The ultimate blasphemy:
While tanks grind shuddering pain,
And bombs waste steel and blood,
To stand knee-deep in rubble and muck,
Waving clenched fists,
And rail at God!
Most tender, holy God, who formed
Slight, wistful violets,
And golden laughter chiming down the corridors of Eden,
Oh, caused he this—earth's agony?
Not so, not so, my brother!
Look where he gently leans
Above the charnel-house that fools have builded,
And calls, and ever calls across the gray guns' thunder.
Look on his wounded hands, love-spread,
His wounded side, love-torn.
His eyes? Come! Do not turn away! But look—
(And nerve your mind to see
The heartbreak in the Heaven's deeps.)
For lo! Compassion brims eternity . . .
He weeps . . .

JEAN HOGAN DUDLEY.

'Whither Thou Goest'

AND was Naomi beautiful
Or wise? We need not care.
Her portrait lives in those few words
Of Ruth that anywhere
The mother went, her son's young wife
Would follow there.

LESLIE SAVAGE CLARK.

Religion and the Public Schools

By Charles P. Taft

WICKHAM STEED, the great British journalist, tells of hearing LaFargue, son-in-law of Karl Marx, debate Jaures in Paris in 1893, on the Marxist interpretation of history. Jaures agreed, of course, that men were profoundly affected by the contemporary system of production and distribution by which they earned their living, but he insisted that at times of crisis not material interests but ideals of justice and liberty turned the course of history.

Though, like the Paris audience, we would probably support Jaures and idealism against the unpleasant envy and cynicism of Karl Marx, we want something a little more specific than such vague generalities. Elton Mayo in his famous twenty-five years at Harvard demonstrated by the soundest kind of research in industrial relations that not the self-interest of an impossible economic man or the cash nexus, but the instinct for human association, was the principal incentive for the ordinary working man or woman. A small group, or even a large accumulation of small groups, will sacrifice for a commonly held purpose what no payment of money could induce them to endure.

Against the Absolute State

What are the driving purposes that have affected groups like that? What content in recent centuries have they given to "justice" and "liberty"? Barbara Ward suggests that in our Western civilization one major objective of group idealism has been the destruction of the absolute state—one might add, public or private. No nation perhaps has contributed more to that objective than our own. A second major objective, according to Miss Ward, is to remake the world closer to the image of God. That urge for reform is another persistent American characteristic.

We are now in the kind of crisis that Jaures was talking about. The absolute state which we thought twice we had finally destroyed has revived in a form more deadly than in any other modern period. Our notion of progress to a more godly time has come to an abrupt halt, and we seem driven to self-preservation instead of reform. We need desperately again to put into our natural teamwork the power of idealism. Where did we get that power for our progress up to here? How do we make it again effective? How do we teach it to a new generation that knows not the Josephs of our past?

Barbara Ward's answer is that the ideas of freedom from autocracy and of progress toward a world of Godlike justice come from our common Western inheritance from the Jews and the Christians, the Greeks and the Romans. This is a thesis in which I deeply believe. Is it not somewhat shocking to realize that those basic elements in the good life which the West has achieved are substantially untaught in our public schools today? That was the theme of a distinguished address by Walter Lippmann to the American Association for the Advancement of Science only a few years ago. How can we move toward the goals we seek if the very foundation of our political and spiritual thinking is left out of what we give our youngsters of the coming generation? Or at least it is so watered-down that it is an experimental intellectual exercise, not a source of power and effective living.

Freedom Has Religious Sources

I realize, of course, that preservation of our inheritance from the Greeks and the Romans is not exactly the same as preservation of the belief in God that is at the heart of our Jewish-Christian tradition. But the two streams are so inextricably mixed that you would have neither liberty nor justice without both. Figgis points out that there has been no great advance for freedom which was not sparked by the insistence of a little religious community to worship as it pleased.

What gave Bishop Berggrav the stamina that took him and his pastors through the occupation under Quisling? Or gave Cardinal Faulhaber the glowing prestige that even Hitler did not dare to touch? Or sustained Lutheran Bishop Ordass in Hungary, the first prominent victim of the postwar Communist attack on religion in the satellite lands? What would you do if you had to live in a satellite country today? What resources inside yourself could preserve for you the real values of your life and bid you hold to the hope and conviction that the storm was only temporary and would pass? I don't think it would help you much to be just a pragmatist, faithful to concrete facts, or to be just a skeptic.

I am, I hope, a tough-minded pragmatist myself, but among the facts, not so concrete, to which I am faithful is the evidence to which I have just referred of what belief in God has done and continues to do to people. Arthur Schlesinger the younger suggests that belief in God has created human vanity as overweening and human arrogance as intolerable as the vanity and arrogance of the Communists. Certainly some people associated with religion have shown those characteristics down through the years; but why attribute them to belief in God? The common denominator between the Communists and those religionists is the corrupting effects of power, not belief in God.

Atrophied Moral Indignation?

Frank Altschul in a recent review of the situation in Europe bemoaned the fact that "under the somewhat less than inspired leadership at home our capacity for moral indignation has become atrophied." How are we to maintain in our community that strong force of old-time religious idealism, both emotional and intellectual, from which alone comes effective moral indignation and, even more important, real power in this crisis? The requirements of the situation are not met by the admirable philanthropy of the service clubs nor by the systematic culture of ethics and morals. Both are necessary, but they don't meet the punch of the Soviet drive.

Thus we reach the nub of our question. What out of our religious inheritance can we teach in the public schools, and how can we do it? If we try to answer in the public schools the basic question of religion, What is God and what is man's relation to him? we enter a realm of controversy so violent that Horace Mann, who believed in religion and wanted to teach it, finally concluded that it was impossible, and led the way to our present general position. But the result of that decision has been a movement to the opposite extreme which has made religion an extracurricular activity, certainly not as important usually as football or basketball.

What Can Be Done in Public Schools?

The National Education Association has recognized the dilemma, and in its excellent report from the Commission on Educational Policies of a year and a half ago has emphasized the need for instruction in ethics and morals in the public schools. How do we get it? What can the schools do and what can the churches do? Especially, what can they do in cooperation?

Much of this problem, perhaps the bulk of it, comes in secondary schools, and certainly the secondary school curriculum, especially in urban centers, adds to the difficulty. The curriculum includes nearly everything in the wide world, and yet President Conant thinks it should and will cover more territory, not less, before we are through. If not the teaching of religion itself, what part of it can we salvage to give some unity to the prospective life which we open up to our youngsters in high school? Integration of some kind they need desperately; and with all respect, Mr. Conant's substitute, in some idea like the continuity of our American tradition, just won't wash.

With some diffidence I make a few suggestions. Pick and train teachers who have personal religion. One of our great men at the Yale Divinity School has trained many young men in his course for campus religious leaders, and today over 100 of his graduates are college chaplains or college pastors in liberal arts colleges, including state universities, from coast to coast. He has now started to put his graduates on the campuses of teachers' colleges. This is not a denominational matter, and it works in state institutions as well as in independent colleges. Yale was founded by New England Congregationalists and our college chaplain is a Protestant, but he is also chairman of a council in which the Catholic and Jewish student pastors and those of the various other Protestant denominations work in effective harmony. Why is not solid personal character based on religion an essential quality for a good teacher?

Common Religious Beliefs

We can certainly recognize and teach that all three of the world's great religions—Judaism, Christianity and Islam—believe in one God, who works through men. You want your pupils to be self-starters and capable of independent judgment. How can you fail to teach the necessity of their making value judgments based on their best knowledge and religious convictions, always recognizing the fallibility of that knowledge and judgment? This is just a part of teaching them how to live acceptably as individuals in an advancing community. It is an effort to help them develop a strong thread of resistant fiber on which to string the knowledge they acquire.

I am afraid we have not done much of this. There is only too little foundation in the background of most Americans for sound judgment on foreign events and for the kind of patience and persistent holding to principle that we need in our foreign relations.

At home the great enemy of our tranquility is the pressure of change, which is inevitable but upsetting, whether it is in the form of the devouring strip mine or of the new processes that make old skills obsolete or of the civic improvement that takes our dwelling by eminent domain and shoves us out to find the apartment that isn't there.

Here is my second suggestion: I would make every effort to secure agreement among the major faiths in any locality for the inclusion in the nonreligious courses of the maximum amount of religious material of a noncontroversial nature. Any good survey will show a surprising amount of such material already there, and also how much can be added. This was the unanimous recommendation of the special commission of the American Council on Education, which included Ernest Johnson of the Federal Council of Churches, Father Hochwalt of the National Catholic Welfare Conference and Rabbi Ophar of the Synagogue Council.

This same commission made the sensible recommendations, again subject to local approval, of including in any course in social studies, visits to churches and a presentation of the place of such institutions in the social fabric of the community. The factory manager does it; why not the priest, minister or rabbi?

The Role of the Churches

Part of my assignment was the possible contribution of religion to the public schools. If I have seemed somewhat critical of what the schools are doing in this field, I am far more so about the churches. I am not happy about the entirely separate parochial school, Catholic, Episcopal, Lutheran or Jewish. I am deeply concerned about the central place of religion in the education of a new generation. But religion for me is meaningless except as central in a total community, and I am not willing to agree to a meaning of community that separates Catholics, Jews, Protestants or any other group into isolation, even intellectually.

Nevertheless, in these religious efforts is a thoroughly sound objective, and the public schools should not only recognize the validity of the objective but should help stimulate the churches into doing a good technical job in accomplishing it. For since the public school cannot take part in teaching the basic truths of any religion, the churches have to do it, and most of the Protestant and Eastern Orthodox effort in this country is wholly inadequate.

The released time program for weekday church schools is good. Sixty per cent of the children in cities who are released to go to the neighboring weekday church school of their choice are getting no other religious training at all. The teachers in these church schools are professional and do a good job. I have little sympathy with the objections to the program. No child is required to go. The so-called pressure for conformity is no more than any independent

mind has to resist when the craze is on for dark Hollywood spectacles, a head scarf tied under a girl's chin or the current slang phrases.

But the greatest need is for a real process of religious education in the church school. When I see the money, time and attention that my Jewish friends put into the school building which goes with the synagogue, both for after school hours and for Saturdays, I am not a bit impressed with what most of our Protestant churches do. The Presbyterians and the Episcopalians have new curriculums, but they need more professional stimulus in the local situation. The Ligon plan, which ties the Sunday lessons into weekday habit formation, with real parent training and participation, is something which school people individually should know about and help the churches to put properly into effect.

Obviously, I am not talking about any part of the teacher's official job in public time. But surely we agree, as demonstrated by the splendid report of the Educational Policies Commission, to which I have referred, about the importance of moral foundations in public education. Can we get them anywhere else than from religion? The churches must give support to the public schools and relate every principle taught in the church school to the child's activities during the week, at home and in the school. The public school teacher, informed within by the spirit of religion, should aim constantly and in every lesson to relate what is taught to the basic elements taught in the churches. Without that our civilization will fail and all our vaunted know-how will go for nothing. With that cooperation, we shall have the spirit which will conquer the evil obstructionists of our day, and give us the power and the irresistible outburst of effective and liberating ideas which the world needs today.

What Do They Confess?

A Chinese Christian Teacher's Testimony in a 'Self-Accusation' Meeting

FROM time to time word reaches this country of the "self-accusation" meetings in which Chinese Christian leaders seek to purge themselves of any taint of association with the Christian West. What are such meetings like? What do the accused say? What are the sins to which they plead guilty? A number of these self-accusatory documents have appeared in Hsieh Chin, *the monthly bulletin of the National Christian Council of China. We present herewith a translation of one; it is a typical document of the sort being circulated among the Christian churches of China today. The author, Helen Djang, was rather recently a postgraduate student in this country and in England. After her return to China with a Ph.D. degree she became professor of education and dean at Ginling College, the Christian college for women at Nanking. She is now a professor in Ginling University. Internal evidence indicates that the article was written in 1951.*— THE EDITORS.

AFTER STUDYING for three months in the East China Institute of Political Studies for University Teachers, I have for the first time come to understand the hidden and poisonous nature of imperialistic slave education.

In the series of patriotic movements that took place after liberation, I began to recognize and detest the mistakes of the past, but this recognition was still very vague. Last year I was still very obstinate, not separating friend and foe, and was still irritated at such words as "struggle," "accusation," "resenting insult" and "irresponsible talk." Last November [evidently November 1950] when there was agitation in Ginling College against imperialistic agent Helen Ferris,* over 3,000 students of Nanking gathered on the campus of Ginling College in a great meeting to resent her insulting talk, and when they all raised their hands at the shout of "Down with imperialism," it was only by the greatest effort that I could bring myself to raise my hand halfway. This was truly evidence that I had received slave education, and was infected with imperialist poison.

How did it happen that I had been poisoned so deeply? It was because I had been poisoned with American slave education from my early youth. In primary and middle schools American principals paid special attention to me, scheming to train me as their tool in cultural aggression. On my part I also planned to make use of this opportunity to further my own ambitions. When I graduated from middle school and was admitted to Ginling College I was very happy, feeling that there was not a more ideal school anywhere in the world. After graduation and a period of service, because I had made a hit with the American imperialist agent Dean Minnie Vautrin, I was sent to America in 1936 to study John Dewey's reformism and religious education.

When I returned home in 1940 I joined the staff of Ginling College in Chengtu, and became still more directly the tool of American cultural aggression. I have been in Ginling College twelve years all together, four as student and eight as teacher. During my eight years as teacher I was also dean of discipline for five years (1941-46). In my teaching I continually spread John Dewey's reformism. As dean I still more oppressed young people on behalf of reactionary forces, preventing them from making progress. This was a serious crime, but I did not realize it at the time. In 1947 I went to America again to study higher education for girls in the south. In 1948 I went to England to study higher education under the Labor government. While there I heard that the Liberation Army in China had achieved victory, and after a little struggle I decided to return to China, partly because I was unwilling to be a "white Chinese," and partly because of my concern for my mother.

As I look back over this part of my life, as student, as teacher, as student abroad, I realize that there was never a

*An American Methodist missionary on the faculty at Ginling.

day that I was not under the influence of American imperialistic education, with a very limited outlook, like being in the bottom of a well looking up at the sky; all I knew was the little circle of Ginling College. I did not know there was such a thing as the people, or my mother country. This is a shameful thing; when I first entered the Institute of Political Studies I was still unwilling to look at myself or face facts. It took me a long time to find the source of my mistaken thinking. I was always excusing myself, and placing the blame on something outside of myself. It was as though I was wearing a pair of colored spectacles, so that I could not see accurately the things about me, but now I have received the revelation of truth.

A Gradual Conversion

To say it in a word, I have been converted, and so my attitude toward my past mistakes and toward the objective world has been entirely changed. My conversion was gradual and painful. It took place as follows: As we were studying one unit (on "Changing Our Study") the chairman gave us an explanatory report. In it he discussed the different kinds of intelligentsia, and spoke of the comprador type.* I then understood that the old China was a half-feudalistic, half-colonial country, that we had for a long time received imperialistic slave education, and that American imperialistic agents with their schools in China had been training up comprador students, sending some abroad, and making them willing to serve the interests of imperialist education. Imperialism supported them and used them to spy on China and betray her. For example, T. V. Soong and H. H. Kung were running dogs of imperialism. This class of intelligentsia is most shameful!

When I thought of this it was as though a sword pierced my heart with the fear that I had belonged to that class. Later I asked some of my fellow students which class of intelligentsia I belonged to, and they said, "Possibly the comprador class." As I heard this I was still more troubled. After several days of mental struggle I began to realize my past mistakes. As the struggle increased I was very unhappy. Trying to be wise I found an excuse for myself saying, "Although I received an imperialist education, did I not use it for service to China?" But still I could not get rid of the numb feeling.

Then I continued to receive new lessons. For example, before National Independence Day, when I was singing for the first time the song "Praise to Our Dear Country," I was moved to tears. Again when we studied Chairman Mao's report I was moved by his quotation of words from Article I of the Common Platform, "We oppose imperialism." I had of course read the Common Platform before, but this time it seemed different. The words seemed to jump up from the paper, speaking to me and telling me to ally myself with the people.

But unfortunately I still found excuses for myself, saying: "Of course I oppose imperialism. I am a patriot. When young I took part in the May 4 and May 30 movements, and during the war with Japan, when I was in America, I urged the Americans not to sell scrap iron to Japan, only to have them laugh at me. When I was in England, and the English referred to the Opium War as a 'glorious victory,' I used to argue with them until my face was red." In this way I deceived myself for a time. But then when we came to study "Labor Creates the Human World" I discovered that I lacked the viewpoint of both labor and the people. Then I heard Minister Feng Ting's report in which he showed how the capitalist class has used Darwin's theory of "free competition" as a basis for all kinds of aggression. He criticized the attitude of being above class and above politics, and showed us whom our former education had really served.

Now I understood. Previously I had only served imperialism, or in other words, I had harmed the people. Is it not clear that he who is not for the people is against the people? Previously I did not understand, and thought indeed that I was above class and above politics. I was never an official. Of course, as to entering the reactionary Kuomintang, and being chairman of the "Three Young Club" preparatory committee, my purpose in that was purely for service, or so I tried to comfort myself. But this time the struggle of new and old thoughts was worse than before, and for several days I could not eat. Finally when I could stand it no longer I decided to come near the people, and stand on the people's side. One day in a small class I mustered up my courage, confessed the state of my mental struggle, and thus broke the spell of imperialistic slave education.

Captive Set Free!

The hideous appearance of imperialist cultural aggression stood out plain before me. After I had broken the chains of this slave education my mouth was opened so that I could denounce imperialism. I regretted that I had formerly believed that missionaries had really come to preach religion, that they would not put on the cloak of religion to be spies. My thinking had been reactionary, I had been a captive of imperialism, so much so that this spring [1951] when it was discovered that the Ginling College Englishwoman Eva Spicer was an American spy I had not believed it, and even when the people had ironclad proof I would not believe my own people, but rather believed the deceitful talk of English and American missionaries. Unless I could root out mistakes so harmful to the people, I was not worthy to be a Chinese.

My new view of Ginling College, from this political level, was very different from what it used to be. Formerly I had loved and cherished her and been loyal to her, and had agreed with what that reactionary Hu Shih had said at the 20th anniversary of the founding of Ginling College 17 years ago: "The motto of Ginling College is a golden one, and its character is of pure gold." Now I understood the meaning of this, that from the standpoint of imperialism the character of Ginling College was golden. Ginling College was really an educational institution established by American imperialism for the purpose of comprador education. It was a fortress of American cultural aggression.

Just a casual glance at its previous history is enough to show us that during the previous 14 years, before 1928, it had been in organization, in classroom standards, in administration, in school spirit just a copy of American imperialist Smith College. President, dean and the majority of the teachers had all been American, and not only had

*Comprador—a Chinese agent employed by foreign business firms in China. A term first used by John Dewey to describe many graduates of mission schools.

English been the medium of instruction, but we had even thought it a mark of distinction to use English in writing letters, in casual conversation and in holding meetings. I remember that when I was a student even our blackboard crayons and erasers were of American make. Right up to liberation all the glass utensils in our chemistry laboratory had been of American make.

When Bandit Chiang usurped the power, his bogus ministry of education pretended to recover educational authority, and took control of all schools, including Ginling College. Then reaction and imperialism joined forces. In 1928 a Chinese, Wu Yi-fang, was made president, but the character of Ginling College was not changed, as the highest authority still was in the board of founders in New York, so its "golden trademark" was still mixed throughout with American slave education. The American imperialist business conducted through Ginling College was still very prosperous, training many young people to "love, praise and fear America," intoxicating them with the material prosperity of capitalism, sending some to America, never to come back, while others came back to spread their poison. Some became reactionary tai-tais,* riding upon the shoulders of their fellow men, and all took their stand on the side of exploitation, getting their prosperity from the toil of the people.

This historically is what the Ginling College which I had loved, cherished and been loyal to, really was. "The fish-seller doesn't know that he stinks of fish." Because I had received so many years of American slave education I was grateful to it, and didn't recognize the cultural aggression. This is indeed a shameful thing.

Regarding my service as dean of discipline I used to excuse myself, putting the responsibility on others and covering up my own faults. I thought I was serving the school, serving youth, responding to President Wu's earnest pleas and helping her, but I really had my own plans, I was ambitious, and Ginling College was a good place for me to realize my ambitions. And so although I did not really want to take on the responsibilities of being dean of discipline, I finally did. The result was that I had to enter the reactionary Kuomintang, and became the chairman of the preparatory committee of the "Three Young Club," adding mistake to mistake. I thought that President Wu could manage things, and that if I followed her in my administration of higher education I could not go astray. But now I realize that the Ginling College of that day was a tool of American cultural aggression and of the reactionary government of Bandits Chiang and Soong. These two really used President Wu's attitude of being above politics to deceive the intelligentsia, and so America relied upon Bandit Chiang's help, and I also indirectly assisted America and Bandit Chiang.

Thanks to the direction of Chairman Mao and the Communist party, since coming to the Political Institute and receiving the education of the party, I have begun to root up the effects of my slave education, to become liberated, to distinguish between friend and foe, and to ally myself with the people. Mayor Chen Yi has said, "The change of thinking is a painful process, but the result is joyful." I have found in my experience that this is a true saying. I have determined to ally myself with the people, I want to stand on the People's Platform, use the sharp instruments of criticism and self-criticism to go still farther in my struggle against slave education. I want to cast out all "love, praise and fear America" thinking, and by study, analysis and criticism cure my former sickness. From now on I will be a new person, for it is only through a sincere change of myself that I can be really liberated and fully serve the people.

*Tai-tai—a woman of the aristocracy.

BOOKS

Looking to Lund

INTERCOMMUNION: FAITH AND ORDER COMMISSION PAPERS, No. 5. *Student Christian Movement Press, London, 2s.*

WAYS OF WORSHIP: FAITH AND ORDER COMMISSION PAPERS, No. 6. *S. C. M. Press, 2s.*

THE CHURCH: FAITH AND ORDER COMMISSION PAPERS, No. 7. *S. C. M. Press, 3/6.*

THE NATURE OF THE CHURCH. *Edited by R. Newton Flew. Harper, $4.00.*

INTERCOMMUNION. *Edited by Donald Baillie and John Marsh. Harper, $4.00.*

NO REVIEW of these important publications is attempted in this short piece. The purpose is rather to give a little bibliographical information about the available documents which are basic to the discussions in the Third World Conference on Faith and Order at Lund, Sweden, Aug. 15-28. To review them in advance of that conference would seem to partake somewhat of the indelicacy, though not the illegality, of commenting in print on a case still under adjudication by the courts.

The first three of the publications listed above are the reports of the three commissions which have been working earnestly and intensively on the topics indicated. Each of them carries the subtitle, "A Report of a Theological Commission of the Faith and Order Commission of the World Council of Churches in preparation for . . . Lund." In size, these are only pamphlets, but the amount of serious work that has gone into them is vastly out of proportion to the number of pages—33, 25 and 78, respectively. When men of widely different views collaborate to prepare reports on topics so charged with theological significance, historical commitments and emotional overtones, one may be sure that there has been some mighty wrestling both for mutual understanding and for clear statement of agreements and divergences.

The theological commission on the church obviously had the most comprehensive theme. Dr. R. Newton Flew has been the chairman and Canon Kenneth Riches the secretary of this commission, and Dr. Leonard Hodgson as theological secretary of Faith and Order has contributed immensely to the work of this section. Here I can only list the main topics treated in this report: (1) the nature of the church: agreements and disagreements; (2) the background of our divisions; (3) new factors: the contemporary situation; (4) trends in theology; (5) the theological significance of the World Council of Churches; (6) our future tasks.

The commissions on intercommunion and ways of worship had more limited assignments but by no means easier ones, for at both of these points underlying differences come to the surface in overt operations which have high visibility. Diversities of practice and attitude on these points create "situations" and tensions that cannot be relieved by the mere spirit of good will, and force the parties back to the consideration of fundamental problems. What, after all,

is communion? What *is* worship? These are very theological questions.

These three reports are published in England and the price is given in shillings and pence. Copies can be obtained in the United States from the American secretary, Rev. Floyd Tomkins, Washington, Conn. On the basis of the English prices, I would suggest that applicants might safely send 50 cents for either of the two smaller ones and a dollar for the one on the church.

The fourth and fifth titles are of a different character, though the themes and the editors are identical with those of two of the three official reports that have been described, and these also represent work done by and for the commissions.

The Nature of the Church, edited by Dr. Flew, is a substantial volume (374 pages) containing papers representing the views of the principal communions on this subject. It consists of two parts. Part I contains essays on the churches of Great Britain and continental Europe (plus South India). It was felt that there ought to be a chapter on Rome, but the editor reports that he was unable to get a Roman Catholic theologian to write it, so he did it himself. This was fortunate. Part II is a reprint of the volume issued and widely circulated in 1945 by the American Theological Committee (a subsidiary of the commission of which Dr. Flew is chairman). This second part opens with a report drafted by Dean Clarence T. Craig for the American committee, which is followed by eleven "denominational statements." This volume does not contain the new report of the commission on the church.

The volume *Intercommunion*, edited by Baillie and Marsh, does contain the report of this commission as given in the pamphlet, but the great bulk of its 406 pages is a collection of relevant essays contributed to the commission in the course of its work. Some of these are historical studies, others are statements made avowedly from the standpoint of particular churches, others discuss theological and practical problems related to communion and intercommunion. W. E. GARRISON.

A COMMUNICATION

'Will Lund be Ecumenical?'

SIR: The extremely interesting article by Dr. Van Dusen, "Will Lund be Ecumenical?" (July 23), will be a real contribution to the work of Faith and Order if it leads to discussion of both the organizational and the theological problems which it raises. It has been clear since Amsterdam that there is a view held by some Americans which was not adequately voiced then, and the whole ecumenical movement will suffer if it is not fully ventilated. Such a discussion would be welcomed by all who value the frankness upon which fruitful ecumenical exchange must be based.

But an unbalanced picture would be given to any readers of The Christian Century who were unaware of certain facts which Dr. Van Dusen does not mention. Without them, there may be an impression that Americans have played a less valued part in the total work of Faith and Order than in fact they have, and the discussion should be not only frank but fully informed.

I

I would draw attention to the following points, neglected in Dr. Van Dusen's article.

1. *The preparatory commissions and their publications.*

During the war, as Dr. Van Dusen mentions, two American preparatory commissions were hard at work.

(a) The American Theological Committee on "The Church," working under the chairmanship of Dr. G. W. Richards, published in 1945 its report *The Nature of the Church*. But the work of this committee can hardly be said to "have small place in the agenda for Lund." (1) Full tribute is paid to its influence upon the final report by Dr. Newton Flew in his foreword to that report and in particular to Dr. C. T. Craig's work both in the American committee and, when the war made joint work again possible, in the full theological commission, of which he was an officer and five other Americans were members. (2) The entire text of the American report (a long survey by Dr. Craig and eleven "Denominational Statements") is published in the volume on the church, to which Dr. Van Dusen makes no reference when speaking of the Faith and Order volumes.

(b) (1) The American section of the commission on intercommunion produced a factual statement (F. & O. papers No. 98) during the war, parallel to the one (paper No. 99) produced by the Faith and Order secretary from areas accessible to correspondence from England in wartime. Both reports equally serve as the basis of the factual appendix given on pp. 361-87 of the volume on intercommunion. (2) The complementary European section of the commission was unable to begin effective work, owing to the war, until 1947. But when, in 1948, it was learned that the American section considered its work done, some American members were added to Dr. Baillie's group, which then ceased to be known as the "European section" and became simply the "Theological Commission on Intercommunion." The commission itself did not seem to share Dr. Van Dusen's feeling that any of the "two or three Americans who were added tardily as the commission was putting the finishing touches on its report" (which was completed in 1950) "had no special qualifications for the task."

(c) The theological commission on "Ways of Worship" sought hard to interest American scholars in its work, but up to the time of his death it was a cause of great regret to its chairman, Dr. Van der Leeuw of Holland, that he so little succeeded in doing so. It would be valuable to know of American experts in the theological significance of liturgy who would wish to take part in this discussion; though the whole commission could be (and has been) criticized for restricting its work mainly to this part of its impossibly wide terms of reference.

These facts somewhat alter the proportions of Dr. Van Dusen's picture of the *postwar* share of Americans in the preparatory commissions, which is also partly explained by the desire of churches in the rest of the world to catch up on the magnificent work done by the two American commissions during the war years.

II

2. Other facts which I believe American readers will find relevant to Dr. Van Dusen's picture are:

(a) That throughout the whole period there has of course been an associate secretary in America.

(b) That whenever opportunities for contact arose they were taken, as in the special meetings of the American Faith and Order committee when I visited America in March 1950 and Oliver Tomkins in that summer. It is equally regretted on both sides of the Atlantic that it was not possible to hold either of the full meetings of the Faith and Order Commission since 1948 in North America. Both had to be held, for financial reasons, in conjunction with other ecumenical events taking place in Europe.

(c) The report on "Social and Cultural [nontheological] Factors" is deeply indebted to work done by a specially convened American group, the papers from which were circulated to all members of the conference at Bossey which drew up the published report. Three American members, at considerable sacrifice, came to Europe for that conference especially to insure that the thinking on both sides of the Atlantic was properly integrated.

Incidentally, Dr. Van Dusen is mistaken in saying that this topic "was overlooked until, largely in response to a brilliant and sharp rebuke by C. H. Dodd of Cambridge in the *Ecumenical Review*, it was added almost at the eleventh hour." The records of the 1949 meeting of the Faith and Order Commission show that this paper was written by Dr. Dodd for that meeting at the secretary's request. It was after-

wards printed in the *Ecumenical Review* in order to bring this concern of the commission before a wider public.

(d) Dr. Van Dusen's references to the paucity of younger church representatives find universal endorsement, but this defect represents both the small number of younger churchmen available for all the ecumenical tasks demanded of them and the financial poverty of the churches in the postwar world. The fact that thirty representatives of the younger churches are expected at Lund is perhaps as much as can be achieved in the world of 1952, though it is not enough.

3. Dr. Van Dusen's remarks about the substitution of a twofold for a threefold division of church types is less a matter of fact than of theological interpretation. But it will be valuable to discuss why the "free church tradition" cannot be considered a part of the "protestant" half of a "catholic-protestant" division; whether the Lausanne-Edinburgh division of "episcopal-presbyteral-congregational" is to be identified with a catholic-protestant-free church division; and why "protestants" at Amsterdam (including all the American members of the section who attended its discussions, together with all the representatives of the European free churches) accepted a definition "acceptable only to churchmen of 'catholic' proclivities." Clearly, Dr. Van Dusen is here voicing opinions which, in the interests of true fellowship and understanding, must be fully and frankly discussed at Lund. But it would be most regrettable if an impression were created before Lund that American scholars and churchmen had not already played the notable part in preparing for the Third World Conference which, happily, they have.

Lastly, the question "Will Lund be ecumenical?" can only be answered by the conference itself. From the start, it has always been characteristic of Faith and Order that the world conferences themselves determine the character of their work. Whatever has been done in the way of collecting preparatory material is submitted to the conference, and the conference consists of the delegates sent by whatever Christian bodies throughout the world which accept the Lord Jesus Christ as God and Savior also accept the invitation to be represented. The list of churches who are sending delegates to Lund is a better index of its ecumenical character than the membership of the preparatory commissions.

LEONARD HODGSON.

Christ Church,
Oxford, England.

CORRESPONDENCE

Author's Correction

SIR: I was sent only today a copy of your March 12 issue in which there appears a letter by Oliver Read Whitley of the graduate school of Yale University which says some unkind things about me and my book, *God and Man at Yale.*

I am not disposed either to worry about Mr. Whitley's opinions of me or to take the time to reveal his suffocating biases. But it is an altogether different matter to allow to stand on the record his implication that in my book I disparaged the widely beloved Protestant theologian Robert Lowry Calhoun—who happens to be one of my major enthusiasms.

I said of Dr. Calhoun in my book that he is "vastly respected as a scholar, as a lecturer and as a man." I went on to explain that his single undergraduate class deals with the history of philosophy and not in any sense with religion. I concluded regretting "that a potentially powerful, scholarly, pro-Christian philosophical force is lost to *undergraduate* Yale" (emphasis here added).

I have yet to hear from anyone, including mutual friends of Dr. Calhoun and myself, any intimation whatever that this analysis is either distorted or otherwise unjust. The fact unfortunately remains that Dr. Calhoun is known to undergraduate Yale as a scholar of philosophy and only incidentally—by virtue of reverberations from the divinity school and occasional public lectures—as a Christian. This does not make him any the less a Christian; but it does render his Christianity totally irrelevant in assessing the net impact of Yale undergraduate education where religion is concerned. Fair enough?

WILLIAM F. BUCKLEY, JR.

Stamford, Conn.

No Longer Innocuous

SIR: In the issue of July 16 there is a sentence on page 821 alluding to Martin Dies as an "innocuous political figure." This is to advise you that Mr. Dies is no longer "innocuous." He has now been returned to Congress with a practical majority over a field of strong candidates, the election having been conceded to him by his nearest opponent for the very obvious fact that the former congressman was the overwhelming choice of the voters for the position as congressman at large.

HARVEY T. WHALEY.

Calder Baptist Church,
Beaumont, Tex.

Like Samson

SIR: After comparing the portion of my brief letter on your Dewey editorial which was printed in your issue of July 9 with the length and depth of the thorough trouncing administered to me by Charles Clayton Morrison in his "Communication" of July 23, I feel that I, like Samson, "slew more in my death than in my life." For Dr. Morrison to mop up the vestiges of theological Deweyism over my prostrate ignorance is all that any Christian could ask.

I have only one dying request to make: that you print this apology to the Federated Theological Faculty, and thereby admit that in my original letter I rejoiced at the prospect of a change in a prevailing impression because "at least one dean (Loomer) and two other faculty recently invoked the name of Augustine in a discussion on religion in education."

MAURICE A. KIDDER.

University of North Carolina,
Chapel Hill, N. C.

God's Coattails

SIR: Please accept profound gratitude for "On God's Coattails?" (July 30). This is bound to mean much to our people in the coming months.

NEVILL JOYNER.

Silver Spring, Md.

SIR: I was struck with the lack of humble sense of judgment of prayers in "On God's Coattails?" From what supernal height of vantage does such wholesale criticism emerge? That a few prayers at the national convention did seem too long and political is admitted. These are to be deplored. But others were deeply sincere and powerful. One wonders what sense of values prompts such a piece.

E. S. BOYER.

James Millikin University,
Decatur, Ill.

SIR: Your editorial "On God's Coattails?" is worth the price of a year's subscription to The Christian Century. I am always afraid when any group, political or religious, pretends to snuggle up too close to God as if they had a monopoly on Deity.

A. PRESTON GRAY.

Kingsport, Tenn.

SIR: Accept my appreciation of and congratulations on The Christian Century of July 30, easily the best issue in some time. Your editorial "On God's Coattails?" is not only extremely fair but extremely penetrating, and should appeal to every reader who thinks; truly an article for the independent voter as well as the man who objects to the prostitution of religion in the interests of politics. My personal reaction to many of the "prayers" was the same as your own. No political speech is sanctified by addressing it to Almighty God or by closing with "Amen" in place of the usual "I thank you." Politics does need religion, I'll grant, but this is not the same as identifying religion with politics.

GEORGE E. MILLARD.

Church of the Redeemer,
Alton, Ill.

SIR: I want to say "Yea and amen" to your editorial, "On God's Coattails?" I was able to observe a number of sessions

of both conventions, and what struck me with great force was some of the invocational "prayers." Some of those mighty long "invocations" were certainly not invocations to God at all, but invocations to the electorate to espouse this or that party line.

As a young man in the ministry, I was quite dismayed at hearing men of the cloth use a prayer and witnessing opportunity as a vehicle for getting off political speeches—in some cases, harangues. Are our ministers falling prey to the delusion that Christianity and democracy are synonymous—or at the least Siamese twins?

W. R. BRANDLI.

Woodlawn Reformed Church,
Brooklyn, N. Y.

A Lost Art?

SIR: Your criticism in the July 30 Century of the pseudo prayers read at the recent national political conventions was well given. With few exceptions the deliverances were made with seemingly more concern for their effect upon the delegates than that they reach their proper goal. It is distressing to consider that such rare opportunities for leading a nation, as our fathers would say, "up to the Throne of Grace," were ignored. They were certainly prepared with great care, grammatically perfect with proper rhetorical periods. But they seemed to lack the third dimension.

The question of public prayers in general is here raised. The writer recalls the day when manuscript pulpit prayers were frowned upon. Today they have become quite general. The impression that such petitions were composed days before their delivery produces a sort of warmed-over effect upon the worshiper. Couched though they may be in the choicest of English, there is lacking a directness, a fervor, a gripping appeal so evident in the cry springing fresh from the heart.

Our fathers knew the secret. Is public prayer a lost art?

Evanston, Ill. E. ROBB ZARING.

Unchristian, Un-American

SIR: I did not appreciate what I considered a slanderous article in the July 16 issue of The Christian Century by Renwick C. Kennedy. I do not know Mr. Kennedy, but judging by his article he has few religious convictions. There are millions of conscientious Christians who, rightly or wrongly, consider the joining of a church union movement a betrayal of the Lord Jesus. Yet he says, "Doctrinal differences are to a large extent pretexts."

Being a Presbyterian I suppose in a way entitles him to criticize Presbyterians, but in my opinion it is not only bad taste but unchristian to ridicule the Christian faith and convictions of minority groups in his church.

What the unionizers seemingly cannot get through their heads is the doctrine of Christian responsibility whereby each Christian is duty-bound before God to believe and worship as he understands God wants him to. It is both unchristian and un-American to ridicule or use any means of coercion to force Christians to compromise their convictions.

HERBERT M. PIERCE.

First Baptist Church,
Wilburton, Okla.

Reconciliation

SIR: Is there no way to reconcile the liberal and neo-orthodox views regarding man? All the correspondence regarding Hudnut's "The Scandal of Dogmatism" seemed either dogmatically defending Brunner's viewpoint or upholding Hudnut in his condemnation of that view. I can find no justification for emphasizing man's goodness to the exclusion of his sin, or for emphasizing his sin to the exclusion of his goodness.

The whole record of history seems to prove the paradoxical nature of man. He is created in God's image and yet is a sinner. God took the initiative in Christ to lift man out of his sin. Is that not the heart of the Christian faith? Although God took the initiative in regard to all mankind, an individual man can receive this forgiveness, this restoration of sonship, only by admitting his need and depending upon God's goodness and mercy for salvation. In my own thinking this position holds true to the essential elements in both the liberal and neo-orthodox viewpoints.

NOWELL BINGHAM.

St. Luke's Methodist Church,
Memphis, Tenn.

From Canada

SIR: Permit me to express profound appreciation for William H. Hudnut's wise and timely article "The Scandal of Dogmatism" (July 9). I should like also to commend The Christian Century for publishing such an article when the winds of neo-orthodoxy are blowing so lustily through the labyrinth of the theological world.

If Christian scholarship is what it professes to be, and if religious experience is what it ought to be, it is difficult to fathom the thought processes by which we have been confronted with the pessimism and chaos Dr. Hudnut so effectively rebukes and reproves. HENRY MICK.

Central United Church,
Windsor, Ont.

Proper Sequence

SIR: In the continuing discussion over the "scandal" of dogmatism, it seems that important considerations are often overlooked. Neo-orthodoxy in its various forms is seen by its critics as a darkly pessimistic faith, picturing God as the stern, immovable Judge who has set himself far above and beyond his earthly creatures. Is Brunner's God "totally other" because he *chooses* to be? Or because man has exercised his God-given right of choice and chosen a self-centered course which makes it impossible for God, by his very nature, to be anything else?

We compound the difficulty by striving more and more by our own merit to earn an audience with God, while traditional Christianity tries in vain to tell us that the audience has already been granted if only we will present ourselves for the appointment.

It is true; only by divine intervention can man be reconciled with God. Let man empty himself of self, and by the processes of divine intervention man will find himself filled to overflowing. Neo-orthodoxy is not asking for a return to horse-and-buggy dogmatism. It is trying to tell us to put the horse and the buggy in proper sequence. CHARLES C. PETERSON.

Arlington, Va.

Fidget or Squirm?

SIR: Please pass this on to Simeon Stylites. Prof. Kretsinger's fidget meter (July 23) has real possibilities, but there is one detail about which more information should be made public. Is this marvelous new device sensitive enough to detect the difference between a fidget and a squirm?

I have known of a few preachers who were so inconsiderate of their congregation's peace of mind as to apply the uncomfortable truths of the gospel in a rather direct way. Once or twice in my experience I have had the feeling that what the preacher said struck home to someone's conscience and caused that person to squirm uneasily. Under such circumstances the preacher would be doing a good job, yet the meter might indicate that he had lost the attention of his congregation.

You will recall that one of Paul's hearers fell asleep during the apostle's sermon, but more often the audience reaction was so violent that the people not only squirmed but rose up to mob him for his plain speaking. JOHN K. JOHNSON.

First Presbyterian Church,
Oxford, Miss.

Eisenhower's Mother

SIR: Concerning the church affiliation of the candidates (Aug. 6), I remember that a Quaker friend told me some years ago that General Eisenhower's mother was a member of Jehovah's Witnesses and that her living room was their meeting place. According to my Quaker friend she had withdrawn from the Brethren.

R. C. GRIFFITH.

First Methodist Church,
Bennettsville, S. C.

[Correct. Mrs. Eisenhower was a Jehovah's Witness at the time of her death.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Defends Natives; Loses High Post

Australian Administrator for New Guinea Dismissed amid Charges Against Government Action

SYDNEY, July 30.—The dismissal of Col. J. K. Murray before the expiration of his term as administrator of New Guinea has brought vigorous protests from the missionary bodies in that territory. Frank Laubach described him as the best colonial governor he had met anywhere and he was universally acknowledged to be a man of exceptional character and ability. Minister for Territories Paul Hasluck bluntly says Murray is too old (he is 64), but the Bishop of New Guinea says "we feel this is an excuse to cover up the real reasons which it is feared to expose to the light of day and to the purview of civilized world opinion because of their unworthiness." Undoubtedly Col. Murray has been a watchful guardian of native interests and rights and this guardianship has been resented by groups whose chief concern is to exploit the resources of the territory. Paul Hasluck has given an explicit assurance that there will be no change in the government's policy of cordial cooperation with missionary bodies in the interests of the natives.

Alan Walker to Lead Methodist Campaign

The Methodist Church has announced plans for a six-month "mission to the nation" in 1953. It will attempt to carry the Christian message to every part of the continent. This is the climax of a five-year "Crusade for Christ" launched by Australian Methodism in 1949. Alan Walker, who was at Lake Success in 1949 as an adviser to the Australian delegation to the United Nations and last year toured American universities at the invitation of the National Council of Churches, will lead this campaign. The attitude of other churches is expressed by the *New South Wales Presbyterian*: "While the Methodist campaign is the spearhead of nationwide religious activity, it is not to be thought that the Presbyterians or Anglicans or Congregationalists will be mere spectators. As new interest is stirred and sections of the community are awakened from the torpor of indifference, every branch of the Christian church will have increased opportunities for a vigorous positive presentation of the Christian solution to the personal problems of men and women and the corporate issues of our time. If this mission is blessed, as we hope and pray that it may be, by an outpouring of the Spirit of God on our land, we will all share in the blessing and be laborers in the harvest."

Wage Scheme Speeds Inflationary Spiral

Australia has a "basic wage" for unskilled workers on which most other wage scales are based by the addition of margins for skill. This basic wage is automatically adjusted each quarter according to the commonwealth statistician's estimate of the cost of living. Prices and wages go up and up in a vicious spiral. Thus in Sydney the basic weekly wage was 98 shillings when the war ended in 1945. The latest quarterly increase has brought it to 235 shillings (about $29). This meteoric rise is ruinous to pensioners and others on small fixed incomes and is of little value to the beneficiaries because it creates unemployment. The Sydney *Morning Herald* says: "All thinking Australians must stand aghast at the staggering blow dealt to the national economy by the latest great increase in the basic wage. No section of the community will benefit, no section of the community really welcomes these rises. Yet they continue in inexorable and lunatic progression." The federal arbitration court controls wages and hours. They devised this automatic system and they only can stop it.

Communists Driven from Labor Union Posts

A far-reaching reform, initiated by the Menzies federal government when it took office a couple of years ago, was the provision that balloting for election of trades union officials could, if the request was made by a significant number of members, be conducted by an impartial industrial court. The effect has been to displace the officials in a number of powerful trades unions which have been for years Communist-controlled (with the Communists conducting the elections). These include the ironworkers', miners' and clerks' unions. Catholic action is also a factor and has been largely responsible for a clean sweep of left-wing officials in the largest union of all, the Australian Workers Union.

Disciples Hold World Session in Melbourne

Disciples of Christ converge on Melbourne next week for their fourth world convention. Specially chartered Skymasters will bring delegations from the U.S.A., Canada and Britain. Among the visitors are Jesse Bader, general secretary of the convention, and L. D. Cartwright, editor of the *Christian Evangelist*. The Churches of Christ in Australia are one of our small denominations but keenly evangelistic and growing rapidly in the capital cities. They have 69 congregations in Melbourne.

And So Forth

Mobile Anglican churches are being equipped for the rapidly growing suburbs in the diocese of Sydney. The van forms the sanctuary while a canvas tent attachment forms the nave.

A group of Episcopal newspapermen are reorganizing the publicity of their church and have announced the coming publication of a new journal, the *Anglican*, with the approval of all the bishops.

It has been long taken for granted that the Australian aborigines are a dying race. Colin Simpson denied this in a recent book, *Adam in Ochre*, and started a controversy on the subject. Prof. Elkin, the leading Australian authority, declares that the aborigines are no longer declining in numbers; they are now increasing.

FRANK HANLIN.

Pictures Century Of Homeless Man

World Council Adviser Warns That Europe's Refugees Are Increasing at Rate of 1,000 a Night

NEW YORK, Aug. 9.—"Never in recorded history have so many people been disowned by their countries or forced to flee from their homes," insisted Elfan Rees, adviser on refugee affairs to the World Council of Churches. Preaching at Broadway Tabernacle Church last Sunday, Dr. Rees continued, "Actually this is not the century of the common man but of the homeless man." The World Council leader said that what alarms him most in this country is the general assumption—even in the churches—that the refugee problem has been solved. Last January in western Europe alone, Dr. Rees said, the total number of refugees exceeded the population of Canada. Since then the figure has increased at an average rate of 1,000 a night. "In western Germany there are 9 million homeless people; it is a new totalitarianism of the dispossessed." The political problems caused by so many homeless are growing, Dr. Rees continued. In Schleswig-Holstein, for example, a new political party of these unwanted people has been formed. "Woe to the country with so many dispossessed in a time of Communist propaganda," he observed.

Military Chaplains Hold Anniversary Convention

The annual convention of military chaplains met this year at Fort Slocum. Over 200 members, Catholic, Protestant and Jewish, voted for policy changes designed to expand and strengthen the organization. Pres. Truman, in a message to the chaplains, warmly complimented them for showing a "patriotic and spiritual unity" fundamental to the nation's life and nowhere else to be found in it. Joseph R. Koch, commandant of the chaplains' school at the fort, rebuked the clergymen for failure to adopt a dynamic program in a time of national need, and called for definite plans to establish a truly national organization with an active campaign for members. He recommended "that a committee be appointed to study and chart a program of action which will translate into deeds the sublime purpose of the association." Daniel A. Poling, the retiring president, presided at the meetings. The group elected Henry Darlington, rector emeritus of the Protestant Episcopal Church of the Heavenly Rest, as its new head.

Says Man Has Lost Kingdom

Preaching in the Fifth Avenue Presbyterian Church here last week, E. Stanley Jones said that his most important conclusion on looking back over 45 years of religious service was that man has lost the Kingdom of God. "A vacuum has been created in its

place," he said, "and into that vacuum the totalitarians have moved. We've got to rediscover that Kingdom." He described Christianity as "a totalitarianism which, when you totally obey it, gives complete freedom." Insisting that a substitute for war must be found, Dr. Jones suggested that "world government would be the only solution and the next logical step in human affairs." "Each nation conducting its own internal affairs would then have the benefit of collective security against those nations that would make war on others," he pointed out.

Spiritual Unity Urged By McCracken

In his sermon at Riverside Church last Sunday, Robert J. McCracken told the congregation, "Let us not deceive ourselves. These are not great days for the church." "At a time when the Christian church should shine like a beacon," he said, "it has been stricken with impotence, has little power of initiative, little grasp of essentials and little directness of decision." "The great need of the world is fellowship," declared Dr. McCracken. "If civilization is not to perish from the earth, we must find some way of rising above the animosities that set man against man, class against class, nation against nation; some other way than war which settles so little and leaves the sores of humanity inflamed and aggravated."

Clergymen Win Trips To Near East

Three clergymen—two Protestants and a Roman Catholic—who were winners in an essay contest conducted by the American Friends of the Middle East were guests this week at a reception in the headquarters of the organization here. The next day they left on a guided tour of nine Mediterranean countries. All expenses will be paid by the Middle East group. The prize winners are Kenneth H. Crandall, pastor of the First Methodist Church, Wilmington, Ill.; Hilary D. Thimmesh of St. John's Abbey, Collegeville, Minn.; and Fred Ehle, an Advent Christian minister and graduate of Gordon Theological Seminary, Boston. Consular officials of Israel, Iraq, Turkey and Egypt attended the reception.

And So Forth

George Albert Simons, clergyman, lecturer and writer, who had headed various Methodist missions to Russia before and after the First World War, died last week in Brooklyn. Dr. Simons served as superintendent of Methodist missions in the Balkans, Finland and Russia for 25 years. He was a strong and outspoken foe of communist ideology.

The appointment of Wilhelm Pauck as professor of church history at Union Theological Seminary was announced this week. Dr. Pauck will assume the position in July 1953. He will fill the vacancy created by the retirement of John T. McNeill, who came to the seminary in 1944.

The Queens Baptist Church tendered a farewell dinner to J. Earle Edwards and his wife last week. Dr. Edwards has resigned as pastor of this noted church and will reside in Florida.

J. HENRY CARPENTER.

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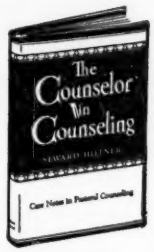

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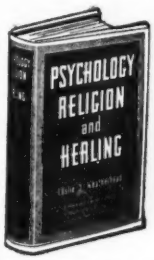

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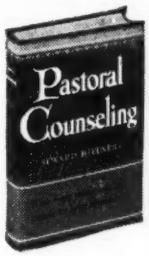

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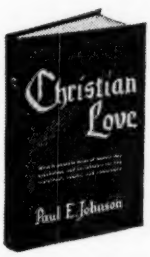

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ABINGDON-COKESBURY

Begin Rebuilding In South Moluccas

Government Grants Funds for Church Destroyed in Civil War—Ambon Troops Unhappy in Holland

AMBON, SOUTH MOLUCCAS, June 27.—A dispatch from Makassar says that the central government has appropriated $30,000 to rebuild the Protestant church in Ambon, capital of the South Moluccas. At the same time $7,000 was granted for the rehabilitation of mosques. The Protestant church was destroyed in November 1950 when Indonesian troops drove the forces of the Republic of the South Moluccas from the city. The congregation is now worshiping in a thatch-and-bamboo movie house. The Church of the Moluccas had more than 100 churches destroyed or badly damaged during the Japanese occupation, for which no restoration funds have been available. The fact that the church was supported as a state institution under Dutch colonial rule, and is now required to be self-supporting, has added to the burdens of these congregations. On the island of Ceram, where pockets of resistance still hold out against the Indonesian government, all 56 church buildings reportedly have been destroyed.

Ambonese Stand on Civil War in Dispute

The civil war continues to present a problem to the Ambonese church. At the last meeting of the executive of the Church of the South Moluccas, actions were taken on finance, relations with the church in Irian (Dutch New Guinea), church order and Christian marriage. But nothing was said about the disastrous and costly civil war, although it constituted the background of all the decisions taken. Dr. J. Leimena, an Ambonese who is minister of health in the Indonesian cabinet, has told the World Council of Churches that the Molucca church has not taken a clear stand. But the leaders of the church feel that a partial, if not complete, position has been stated. They point to the pronouncement of the executive committee of Dec. 27, 1949, placing the church behind the new nation and identifying its fate with that of the new state. They point to the celebrations in the churches when the republic replaced the United States of Indonesia. They feel that for the church to have abstained from making a statement about the revolt, in view of the high proportion of Christians involved as soldiers and government officials, was in itself a courageous stand.

Self-Support a Problem for Molucca Church

In addition to property losses and the losses suffered by most of its members, the church in this region is further troubled by the loss of government subsidy. The Church of Ambon, and later the Protestant Church of the Moluccas, was one of the four bodies which made up the established Church of the Indies, now called the "Protestant Church." In 1950 the government of Indonesia made a settlement on the church of Rs. 10 million ($1.4 million) and since then the four divisions have been forced to be self-supporting. During 1951 the almost 300,000 members contributed about $50,000 to the central budget, from which in turn the ordained ministers receive their salaries. The 1952 budget calls for payments by the congregations of about $130,000. Many have undertaken to meet their assessments by growing cash-producing crops, such as cocoa, cloves, nutmeg and cassava, on lands owned by local congregations and worked by the members.

Consider Relations with Irian Churches

Fifty-one congregations in the presbytery of North Irian and 29 in that of South Irian have developed from migration from Ambon and missionary work. These two presbyteries are distinct from the Church of Irian, which is also in affiliation with the National Christian Council of Indonesia as a separate entity. It has been reported that pressure is being brought to bear on all Christian bodies in Irian to form a single Protestant church in which control appears to be vested largely in the hands of missionaries rather than of the people. This is contrary to the present trend in Indonesian church affairs.

Ambonese Troops in Netherlands

The more than 13,000 Ambonese soldiers and their families who, as members of the former Dutch colonial army, were repatriated at their request to the Netherlands, were regarded by the synod as both a political and a religious problem. Seven ministers of the synod accompanied the voluntary exiles. They have organized two presbyteries and requested affiliation with the synod of the Church of the Moluccas. When these two presbyteries petitioned the synod to withhold acknowledgment of the sovereignty of the Republic of Indonesia, the petition was ignored.

Future of Ambonese Exiles Unclear

The conditions under which these Ambonese exiles live in Holland were reported to be not to their liking. They have been confined to camps, where inactivity has resulted in a number of violent incidents. Word also has been received that when they sought to volunteer for U.N. service in Korea they were turned down, because Ambonese soldiers fight only when their families can accompany them. The Indonesian government would resist their desire to settle in Irian, where their presence so near to Ceram, where fighting is still in progress between troops of the Republic of Indonesia and rebels under the flag of the Republic of the South Moluccas, would constitute a threat to the security of the nation.

Marriage Problems to Be Studied

With laws inherited from the Netherlands East Indies government still in force, marriage in the South Moluccas is not legal unless performed by the church. Since the church will not marry divorced persons, various practices have grown up in local congregations. For instance, they have refused to perform the rite for persons who have determined to live together, or they have refused admission to the Lord's table, or they have refused to baptize the children of such unions. The synod appointed a committee to study the problems involved and make recommendations.

WINBURN T. THOMAS.

Aid for Refugees

Lutheran World Federation Acts on Continuing Problem

HANNOVER, GERMANY, Aug. 5.—Steps by both state and church to solve the postwar refugee problem were urged by the Lutheran World Federation at its General Assembly here. In a resolution adopted at its closing session, the assembly issued an appeal to the nations and the churches of the world to intensify their efforts "in the promotion of just solutions for those who are now homeless." Nations and churches were also called upon to "brand the uprooting of peoples in all parts of the world as a criminal act, with a view to making possible the return of the expellees to their rightful homes, if they wish."

General principles to be observed in carrying forward this two-point program were emphasized by the delegates of the federation's 52 member churches in 25 countries, representing a combined membership of more than 50 million, several million of whom are refugees themselves. Distinctions between refugees, especially those based on ethnic or political presuppositions, should be dropped, the resolution declared. Refugees and expellees, it added, should have the right not only to asylum but to establish legal residence, obtain work and receive all community benefits normally granted to nationals.

Where countries of first asylum find themselves unable to accord these privileges to large numbers of refugees, the L. W. F. further declared, "it becomes a matter of international responsibility to come to the immediate aid of destitute migrants and to provide for their adequate re-resettlement."

Noting that "strenuous" efforts have been made in the past five years to cope with the refugee problem, the assembly paid tribute to the work of the International Refugee Organization, the Office of the High Commissioner for Refugees, and the Provisional Intergovernmental Committee for the Movement of Migrants from Europe. Despite these activities, the assembly pointed out that thousands of displaced persons have been left behind, and new refugees are constantly being added. "It is an age of helpless homelessness," said the resolution.

In view of these "tragic realities," the assembly called for a continuation of the L.W.F.'s service to refugees within the framework of the federation's new department of Lutheran World Service. Emphasizing the continuing necessity for worldwide cooperation and full financial support of the program for refugees, the assembly declared that "this is a common responsibility of the L.W.F., its member churches and each local congregation." (N.L.C.)

Mass. Protestants Meet in Worcester

Many Denominational Sessions Are Held Simultaneously with State Church Council's 50th Anniversary

BOSTON, Aug. 6.—The Massachusetts council of churches has celebrated its 50th anniversary with a meeting in Worcester attended by 5,000 people. As a symbol of Protestant unity the council sessions were preceded, followed and interspersed with meetings of the Massachusetts Congregational conference and missionary society, the Massachusetts Universalist convention, the New England conference of the Methodist Church, the Massachusetts diocese of the Episcopal Church, the New England Unitarian council and the New England synod of the Presbyterian Church, U.S.A. At the opening session of the council Norman B. Nash, Episcopal bishop of Massachusetts and council president, praised the council for its half-century of service in the name of united Protestantism. He noted that opportunities for service always exceed resources and emphasized the need for greater support on the part of member denominations. In spite of a program which has attracted nationwide attention, particularly in weekday religious education, the council finds itself in financial difficulties and this year was forced to curtail some of its activities.

Congregationalists Show Way To Denomination

The Congregationalists, who constitute a third of Massachusetts Protestantism and are the largest conference in their denomination, were called to order by Pres. Albert Buckner Coe. On their agenda was action supporting the Council for Social Action. They also adopted a resolution on the proposed merger between the Congregational Christian and Evangelical and Reformed denominations. This resolution, a joint pronouncement worked out by Charles C. Merrill and Harry Butman (for and against the merger respectively), recommended that no action be taken to prejudice the churches in the eyes of the courts, but that representatives of C.C. and E. & R. groups meet to draw up a trial constitution for the national organization of the envisioned denomination. Substantially this resolution was later adopted by the General Council of the denomination at its Claremont, Calif., meeting.

Methodists Pass on Social Questions

Bishop John Wesley Lord told the Methodists that "it is hardly possible for a clergyman to speak of peace today without being branded a Communist." He condemned "guilt by association" tactics, and the conference adopted resolutions to the effect that communism should be fought not by curtailing freedom of speech but by eliminating hunger, squalor, racial persecution and the other great evils on which it breeds. Allan Knight Chalmers of Boston University told the conference of the interest of the churches in the Concord Reformatory, a state institution for delinquent men. Pointing out that 9 out of 10 men released from the institution return to crime, Dr. Chalmers described a plan whereby some 60 churches of various denominations have agreed to help in a program for rehabilitating men released from the reformatory. The Methodists also passed a resolution favoring an amendment to the Massachusetts birth control law. This commonwealth, with 2 million Roman Catholics and less than 600,000 Protestants, has laws which forbid the release of birth control information under any conditions, and twice by referendum has defeated attempts to change the situation. The Methodists favor a law which would permit counseling on planned parenthood by clergymen, welfare organizations and physicians.

Christian Scientists Give To Charitable Causes

The annual meeting of the Mother Church, the First Church of Christ, Scientist, at the Christian Science headquarters in Boston early in June was attended by 7,500 adherents from all over the world. Robert Ellis Key of London, England, was elected president of the Mother Church for the coming year. The meeting heard reports that more than $200,000 was contributed by Christian Scientists to aid flood sufferers in the Kansas-Missouri area, that $680,000 was used to maintain the denomination's three charitable institutions, and that nearly $60,000 was spent in overseas relief. Fourteen Christian Science chaplains are on duty with the armed forces, including four in Korea, and 360 "camp welfare workers" who are Christian Science practitioners are working with hospitalized veterans and members of the armed forces.

Hold Intergroup Workshop

Under the joint sponsorship of the Boston University school of education and the National Conference of Christians and Jews, a five-week "workshop in intergroup education" began July 7. Sessions were attended by 100 teachers, school administrators, guidance workers, librarians, social workers and other community leaders. The workshop dealt with "the mechanics of promoting through community programs an understanding and appreciation of a variety of cultures, creeds and ethnic backgrounds found in towns and cities throughout the nation."

Summer Session Trains Ecumenical Leaders

The second annual institute on ecumenical administration at Boston University school of theology has proved the importance of this summer school in providing top-level training in the ecumenical movement. Courses offered this year were "Ecumenical Administration," led by J. Quinter Miller; "State and Local Aspects of Cooperative Christianity," by Ross W. Sanderson; "Administration of Ecumenical Religious Education," by T. T. Swearingen; "Introduction to Church and Community Analysis," by Glen W. Trimble; and "Ecumenical Development in Asia," by Murray T. Titus. The student body included many already active as church council executives in the Indianapolis, Cleveland, Portland (Ore.) and New York city councils, the Ohio and New Jersey state councils and the

On Proving God

BY ROGER HAZELTON

ON PROVING GOD is a kind of handbook for the Christian believer which prepares him to answer the constant challenges to give a reason for the faith that is in him. This is an extremely clear and reasonable treatise by an outstanding young theologian and teacher. Dr. Hazelton shows the case for God that various types of doubters require—those who say belief is an illusion, those who are skeptics because of the discoveries of science, those who are influenced by communism and those who have not yet made up their minds either for God or against Him but are only waiting to be shown why they should care at all. God can be intellectually demonstrated to exist, holds Dr. Hazelton. At the same time, it must be recognized that proof is inferior to belief and must take the form of works as well as argument. With his informal, pleasant style, the author succeeds in taking theology out of its clannish climate and bringing it to the "give and take" atmosphere of good conversation. Abbott Professor of Christian Theology at Andover Newton Theological Seminary, Dr. Hazelton has previously published THE ROOT AND FLOWER OF PRAYER, THE GOD WE WORSHIP, and RENEWING THE MIND. $2.50

The Beginning and the End

by Nicolas Berdyaev

"More than through his teachings Nicolas Berdyaev has become important through his books which have made him one of the outstanding and most representative religious thinkers . . . "—PAUL TILLICH. This work provides a final statement of Berdyaev's views and also details the stages and influences, notably Heraclitus, Boehme and Kant, whereby this position was arrived at. Impressive in its erudition, THE BEGINNING AND THE END proceeds with an urgency scarcely matchable outside Dostoevsky. $3.50

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Canadian Council of Churches. Direction was in the hands of Dean Walter G. Muelder of Boston.

Clinical Training Draws Large Enrollment

The Andover Newton summer school for the clinical training of ministers has again attracted students from Yale, Union, Hartford, Emory, Episcopal and other seminaries, as well as several ministers who come for a refresher course in parish techniques. The school, pioneered by Prof. Austin Philip Guiles, is now conducted by Prof. John Milton Billinsky. Classes are held at the Boston City hospital, where Dr. Billinsky is the Protestant chaplain, and visitation is carried on in that hospital and others in the area. The students put in two weeks of hospital orderly duty, followed by ten weeks of clinical study including lectures by a physician, a psychiatrist, a social worker and others, besides the regular faculty presentation; visits in the wards of the hospitals, visits in homes with hospital medical interns, plus daily write-ups and discussions of the people on whom they call.

Catholic Archbishop For Rent Controls

Roman Catholic Archbishop Cushing declared himself unalterably opposed to lifting rent controls in Boston when that matter was discussed in Congress. "Lifting of rent controls in cities like Boston," he said, "would completely wreck the nation's stabilization program and start a new and more vicious inflationary cycle that might do to us internally what the Communists are trying to do so desperately from without." NATHANAEL M. GUPTILL.

Yale to Study TV

Will Prepare Ministers for Religious Work in New Medium

NEW HAVEN, CONN., Aug. 5.—An experimental course in religious television will be offered this fall by the Yale Divinity School. It will be given in cooperation with New Haven station WNHC-TV. Everett C. Parker, formerly of the Protestant radio commission, says the course will be the first of its kind at a divinity school. "Within the next three or four years," said Mr. Parker, "television stations will be distributed so widely that the average divinity school graduate either will have to divide his broadcasting opportunities between radio and television or will just concentrate on television." Studies will include how to communicate the Christian faith by means of television; the use of mass media by philosophies opposed to Christianity; analysis of audiences available to religious television and of subjects fitted to telecasting; creative writing; program policy and planning in a local council of churches; and community analysis for effective programing.

Appeal for Discussions Of Disarmament

The state council of churches has appealed to all Protestant ministers to do everything in their power to promote discussions of world disarmament. Prompted by the establishment last January of a commission on disarmament by the United Nations Assembly, the appeal urges ministers to lay this matter on the conscience of church people. "When we consider what the world might be if our huge arms appropriations were no longer deemed necessary, we realize that few things can be more important than disarmament. . . . The frequently proven power of public opinion seems to justify a measured optimism."

Yale Alcohol School Has Large Attendance

This year's session of the Yale School of Alcohol Studies, which ended July 31, drew a student body of 170 from 33 states, 6 Canadian provinces and 7 foreign countries. Students ranged all the way from the sheriff of Moose Jaw, Sask., Canada, and the director of the international department of the Japanese Temperance Union, to four public health directors from Argentina, Brazil, Chile and Uruguay. Northern Ireland and Sweden were also represented. The students were teachers, ministers, nurses, mental health and temperance workers, officials in alcoholic beverage industries and foundations, doctors, hospital officials, psychiatrists and writers. Lecturers and seminar leaders were drawn from Yale and the Center of Alcohol Studies, from other universities and from specially trained representatives of such groups as the World Health Organization, the U.S. public health service and the National Council of Churches.

And So Forth

Richard A. G. Foster, pastor of the Varick A.M.E. Zion Church of New Haven, left a few days ago to assume the pastorate of the Cooper A.M.E. Zion Church at Oakland, Calif. During the 11 years of his pastorate here Mr. Foster also served three terms as a Republican alderman and was on the rent advisory board of the New Haven area. He is to be succeeded here by M. S. Rudd, former pastor of the Mount Lebanon Church of Elizabeth City, N. C.

Lewis H. Davis, pastor of the Methodist Church of Bristol, has been appointed superintendent of the New York district of the New York East conference. He assumed his new duties Aug. 1.

On Sept. 1 Frank L. Hutchison of Pittsburgh will take over his new responsibilities as executive director of the Council for Interchurch Cooperation of the Greater Bridgeport area. He succeeds Jennie M. Doidge. E. RALPH WIBORG.

U.C.L.A. Students Make Good Will Tour of India

Eleven students from the University of California at Los Angeles left early in July for an eight-week good will tour of Indian universities, telling students about life in the United States and learning India's problems at first hand. The idea for the tour grew out of discussions during the visit to the campus early this year of James H. Robinson, Negro pastor of the (Presbyterian) Church of the Master in New York city. Dr. Robinson, just returned from a world tour, challenged the students to do something to help improve India-U. S. relations.

Buenos Aires Is Host to Pastors

River Plate Ministers Consider World Council Theme at Union Seminary Midwinter Institute

BUENOS AIRES, July 15.—Many Protestant ministers from Argentina, Paraguay and Uruguay attended the 20th annual midwinter pastors' institute sponsored by Union Theological Seminary here. Themes for this year's session, which concluded last week, were based on the recent World Council of Churches symposium, *Biblical Authority for Today*. Six of the most important chapters in the book had been translated and placed in the pastors' hands for study before the conference, which was led by Union professors. In discussion sessions, the chief questions debated were the inspiration of the Bible, the relationship between the Old and New Testaments, and, particularly, relations between church and state. The majority of the ministers agreed that it is the clear duty of the church to speak out on matters concerning its relation to the state, avoiding even the smallest compromise and losing its life if need be in order to save it. During the sessions Carlos T. Gattinoni, pastor of Central Methodist Church, Montevideo, presented a series of Bible studies based on Ephesians. His father, Methodist Bishop Juan E. Gattinoni (retired), gave the closing address.

Set Up Reformed Alliance Of River Plate

An outgrowth of the visit to this Latin American area last November of Marcel Pradervand of Geneva is the formation this month of the informal Reformed Alliance of the River Plate. The alliance chose as its first president Bruno Corsani, Waldensian pastor and professor of Old Testament at Union Theological Seminary here. Diverse groups of the Reformed family are to be found in Argentina: English, Scottish and U. S. Presbyterians; Dutch, French, German, Hungarian, Swiss and U.S. Reformed; Italian Waldensians and others. Most of them now carry on work in Spanish as well as in their native tongues. Announced purpose of the new alliance is to promote fellowship among the various spiritual descendants of John Calvin in the area, to cooperate with the World Presbyterian Alliance, and to do its part in the worldwide ecumenical movement. Of interest to it and to other Protestants in Spanish-speaking Latin America is the announcement that the first volume of a new Spanish translation of the 1559 edition of Calvin's *Institutes of the Christian Religion* is about to come off the press in this city.

River Plate Evangelical Churches Consider Christian Education

At its 14th annual assembly held recently in the Disciples of Christ Church at Colegiales, the Confederation of Evangelical Churches of the River Plate (Argentina and Uruguay) named as its new executive secretary José Quiñones. He succeeds Jorge Wenzel. Main emphasis at the as-

sembly was on Christian education. Key addresses were given by Paul Andress, the confederation's educational secretary, and by Jorgelina Lozada, who explained the new study courses available for Sunday schools in Latin America. In panel discussions, various native and missionary experts in Christian education gave practical suggestions on work in the field. In this part of the world it is far easier to enlist children in Sunday schools than it is to interest their parents in the church. From the reports of the 13 commissions which were presented during the assembly observers gathered the impression that here was an effective ecumenical body at work.

Buenos Aires Y.M.C.A. Has 50th Anniversary

The Young Men's Christian Association of Buenos Aires is continuing celebration of its 50th anniversary. It was founded as the result of initiative undertaken by the Duluth, Minn., "Y" in 1899. That group also underwrote the salary of the first secretary, B. A. Schuman. Mr. Schuman, who is still active, returned to the capital to take part in the special celebrations held in May. Featured were worship services, a basketball tournament and a testimonial dinner in honor of Mr. Schuman and the founders. Other commemorative observances will be held during the year. The present "Y" occupies a large, well equipped building in the heart of the downtown business section. Its membership runs into the thousands.

Locally Raised Funds Build Methodist Parish Hall

Suburban Lomas Methodist Church (English-speaking) last month laid the cornerstone for a new $50,000 parish hall, just after it had completed a new parsonage for Basil R. Truscott, who is rounding out his 32nd year in its pulpit. Ninety per cent of the funds for the project was raised locally. The new hall is expected to meet the needs of both English- and Spanish-speaking Protestants in the growing suburb. Through the kind of program the hall will enable the parish to offer, church officials hope to interest more people from the business and professional classes who live in the vicinity.

And So Forth

An Assembly of God (Swedish Pentecostal) congregation recently dedicated a modernistic 2,000-seat auditorium in the geographical center of Buenos Aires.

Youth for Christ, which here is emphasizing church relationships, continues to attract hundreds to its monthly meetings.

Arrivals: Edouard de Montmollin, a Swiss pastor, to serve the French Church; Bela Lesko, to serve the Hungarian Evangelical and Reformed congregation. Departures: George P. Howard, to work for a few months in the New York office of the Committee on Cooperation in Latin America; Irven Paul (Presbyterian, U. S. A.), professor at Union Theological Seminary, to teach in Hartford Seminary Foundation's Latin American department; Bishop S. U. Barbieri and José Miguez (Methodists) and Jorgelina Lozada (Disciple), to attend the International Missionary Council meeting in Willingen, Germany.

THOMAS S. GOSLIN.

Service Welcomes Coming of Water

Northwest's Largest Outdoor Worship Gathering Hails Irrigation for Columbia Basin Desert

SEATTLE, July 30.—Between 6,000 and 7,000 people from every part of Washington and northern Idaho worshiped at an outdoor service on the shores of Soap lake, Washington, on Sunday June 1. This was the best attended outdoor interdenominational service ever held in the Pacific northwest. It came as the culmination of the "Columbia basin water festival" which marked the bringing of water to the desert lands of that great river basin. When this largest irrigation project is completed it will turn a million arid acres into fertile fields and orchards.

Many traveled more than 200 miles that day to be present. Four hundred singers from churches throughout the area made up the choir, directed by Prof. Leonard B. Martin of Spokane. Matthew W. Hill, judge of the state supreme court at Olympia, presided, while Arthur B. Langlie, speaking as governor of the state and as a Christian layman, brought official greetings. Perry E. Gresham of Central Woodward Christian Church, Detroit, preached.

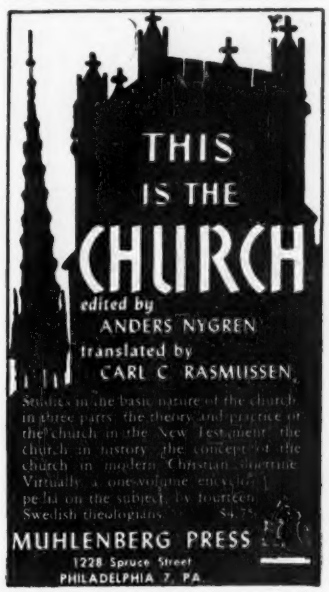
This Columbia basin area project is of special interest to our cooperating denominations. Many of our national executives toured the area last October under the auspices of the council of churches. The carefully conceived ten-year plan of cooperative church extension in the basin is a result of detailed surveys and considered action by the department of church planning and strategy of the state council of churches. It makes possible full church development in this area without cutthroat competition.

Distilling Company Protests Temperance Advertising

The Washington Temperance Association, of which Rev. Floyd Carrier is executive director, some time ago erected an illuminated sign on the main highway north of Seattle. This states pictorially and by word that "men of distinction may become men of extinction." The Calvert Distilling Co. protested, claiming that some of the men listed as men of distinction in their own advertisements had been injured by this sign. The attorney for the Washington Temperance Association has replied, refusing in the name of the association to revise their advertising program. The sign is still in place and functioning.

Interdenominational Conference Studies Legislative Prospect

The tenth session of the interdenominational conference sponsored by the council of churches of Washington and northern Idaho met from June 22 to 27. As usual, the conference was held at Seabeck, on Hood canal. A feature was presentation on four successive evenings by heads of state departments of the problems and dreams of these departments. Public schools, social security, state institutions and liquor control were discussed in these sessions. On the fifth evening, State Sen. Tom Hall, a well known Methodist layman, gave the conference an over-all picture of what he believes the legislative situation in the next session of the state legislature will be. It was quite evident, after a second year's



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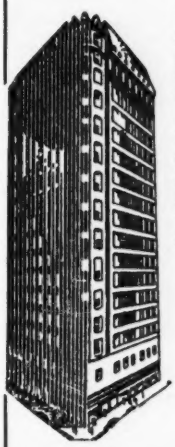

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trial, that there is no disadvantage in having a large group of youth in this conference. Women, laymen, ministers and youth lived together happily for the entire period, joining forces in some periods and working separately in others. The plan will undoubtedly be continued.

Adventists Predict Church Growth

"A worldwide revival of Christianity is in evidence," William H. Branson, world president of the Seventh-Day Adventist Church, told the annual western camp meeting held at Auburn, Wash., in July. More than 5,000 members of this denomination were in camp over one week end, and 300 or more families lived in tents on the grounds. Elder Branson declared that a doubled membership in four years is possible in the Adventist Church.

Presbyterian Synod Meets On Alaska Cruise

The 63rd annual meeting of the Washington synod of the Presbyterian Church, U.S.A., met on the steamship Prince George as it sailed Alaskan waters this year. The convention cruise took place in late May and early June and visited several churches and mission stations in southeastern Alaska. The high spot of the meeting was the election of a native son of Alaska, Walter A. Soboloff, pastor of the Memorial Presbyterian Church at Juneau, as moderator. Mr. Soboloff's paternal grandfather was a priest of the Russian Orthodox Church. The grandson attended Sheldon-Jackson Junior College in Alaska and Dubuque Seminary, Dubuque, Iowa.

Methodists Establish New District

Creation of a sixth district, probably in the Columbia basin area, in the Pacific Northwest conference of the Methodist Church was voted at the annual meeting of the conference on June 13. It was stated that the present number of district superintendents will not be able to do an adequate job of church extension in this rapidly growing state. Elwin H. Scheyer of Tacoma, who has been executive secretary of the conference board of education for the past seven years, was named executive secretary for the newly formed interboard council with headquarters in Seattle.

A large, progressive, and growing Methodist Church in southern California is in need of a director of children's work. Must be trained and experienced in children's work and in a family approach to religious education. Attractive salary and living conditions. Send answers and information to Box 1049, The Christian Century, 407 S. Dearborn Street.

Seattle Opens New Youth Center

A new youth service center at 1211 E. Alder St., Seattle, has been opened. A hundred and nine boys and girls were transferred from three scattered facilities of the King county juvenile detention home and court to this new center. The center, which cost nearly $1.5 million, provides accommodations for 145 children. Judge William G. Long of the juvenile court commented, "It looks like the fence will be more necessary to keep other kids out than to keep our kids in."

Episcopalians Seek 'Forward Fund'

Delegates to the annual convention of the Episcopal diocese of Olympia voted to raise $700,000 during the centennial celebration of the diocese which will occur in 1953. This proposal, made by Bishop Stephen F. Bayne, Jr., provides for a "Forward Fund" for exploration and development of new work, and for $75,000 to be put aside as a safeguard against "dry times." Most of the centennial fund will be raised in private and individual gifts. Congregations will be asked to raise $125,000.

And So Forth

William E. Hallman, formerly pastor of the Presbyterian church at Moses Lake, Wash., and president of the Central Columbia Basin council of churches, has accepted a call to the United Christian Student work in the State Teachers' College at Bellingham. This is supported by several cooperating denominations.

Dwight L. Cart, for five years pastor of Plymouth Church in Seattle, has accepted a call to the First Congregational Church, Winchester, Massachusetts.

Plans are well under way for the national convention of the United Lutheran Church, which will be held in Seattle, Oct. 8-15. Hosts to the national gathering will be the Pacific synod, embracing Washington, Oregon, Idaho, Alaska, and British Columbia. An attendance of close to 2,000 is expected.

Presbyterian women of the state, meeting in Tacoma on June 19, were urged to support a "Pennies for Palmer" campaign to build a hospital at Palmer, Alaska. Mrs. W. Verne Buchanan, national president of the Council of Presbyterian Women, urged Washington churchwomen to continue the "revitalized" church programs which are in evidence in Protestant churches throughout the United States.

The College of Puget Sound, Tacoma, at its annual commencement granted the doctor of divinity degree to J. Henry Ernst, minister of the Mason Methodist Church, Tacoma, and the doctor of literature degree to Ruth Jenkins, head mistress of the Annie Wright Seminary in Tacoma.

GERTRUDE L. APEL.

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Puerto Rico Now 'Commonwealth'

New Status Seen as Marking Advance in Spiritual as Well as Political Maturity for Islanders

RIO PIEDRAS, PUERTO RICO, Aug. 4.—Proclamation of Puerto Rico's constitution on July 25, making her a commonwealth in the federal family of the U.S.A., marked a great spiritual advance here. The proclamation was formally delivered by Gov. Luís Muñoz-Marín at a special ceremony at San Juan, in the presence of many distinguished guests from the U.S. and other countries. At the close of the ceremony Gov. Muñoz hoisted the one-star flag of the new commonwealth beside the star-spangled banner. Moments later Puerto Rico's emblem was floating over every town hall, school, police station and firehouse in the island. Henceforth July 25, once designated "Occupation Day" as the anniversary of the day when American troops took possession of the island in 1898, will be known as "Constitution Day."

'Commonwealth' Has a Unique Status

Now that their island has ceased to be an unincorporated territory of the U.S. and has attained a large degree of autonomy, Puerto Ricans have a sense of equality with their fellow Americans of the 48 states. Though they are linked more closely than ever to the continental U.S.A., the link is free and voluntary. The new constitution, drawn up by a constituent assembly authorized by the federal Congress, gives the island a unique status. It has practically all the rights and privileges of a state, but none of the heavy economic obligations. There will be cooperation between the federal and commonwealth governments at many points, but no federal interference in local affairs. The governor will appoint his own cabinet and the justices of the commonwealth's supreme court. As heretofore, the island will be represented in Congress by a resident commissioner, with voice but no vote. Puerto Ricans are American citizens but cannot vote in federal elections.

Evangelical Church Association Holds Institutes

A number of special institutes and conferences have been sponsored during the summer by the Association of Evangelical Churches and its constituent denominations. Especially notable was a ten-day institute for rural pastors at the Mennonites' La Plata center. This was directed by H. Ellis Plyler, rural work coordinator, who is in charge of a cooperative project between the insular association of churches and the Home Missions division of the National Council of Churches. Don Pielstick of the N.C.C. staff was on the faculty of the institute. The Baptist, Methodist, Disciple and United Evangelical missions have conducted conferences for junior and senior high students. The Disciples have also held a week-end retreat for young adults at the McLean conference grounds. The summer conference idea has become an integral part of the churches' educational program here. Most of the missions now own their own conference grounds and use them for meetings throughout the year.

Many Work Projects Under Way

Several groups of students from the States are spending their summer vacations here, helping young Puerto Ricans in church-sponsored work projects. Near Adjuntas, 20 students from Earlham College at Richmond, Ind., are building a road and a concrete block schoolhouse for the Tanamá community. The Lions club of Adjuntas is paying for materials and machinery-hire. At Jerusalem, near the Yuquiyú Rural Life Community, the Congregationalists are conducting an interracial and interdenominational project. A road is being improved and a Baptist chapel erected. Near San Sebastian, students from the island and the States are making improvements at the Presbyterian mission's rural center, El Guacio.

Puerto Rican Is Elected N.E.A. Vice-President

The National Education Association, at its recent annual convention in Detroit, Mich., recognized the growing strength and importance of its Puerto Rican chapter by choosing as one of its vice-presidents Virgilio Brunet, president of the insular teachers' association. Under Brunet's leadership, the teachers' organization has had a remarkable growth and has made its influence felt not only in educational matters but also in child welfare and community relations.

HUGH J. WILLIAMS.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Bronco Buster (Univ.) Scott Brady, John Lund, Chill Wills. *Drama.* Against stirring events of actual U. S. and Canadian rodeos, film tells of cocky young rookie rider who learns after spectacular shoot to fame that being a champion requires more modest and altruistic traits than he yet possesses. *Exciting* fare presented against informative background with commendable absence of violence, regard for character-building truths. A good "family" film. M,Y,C

Love Is Better Than Ever (MGM) Josephine Hutchinson, Larry Parks, Elizabeth Taylor. *Comedy.* Small town dancing teacher determines to marry sophisticated theatrical agent she meets at convention; with family helping, she wins out in spite of his reluctance. A few good scenes of chaos in children's dancing classes in an *exasperatingly silly,* halfhearted farce. M,Y

Without Warning (UA) Meg Randall, Adam Williams. *Melodrama.* Successive sex crimes launch Los Angeles police on sleuthing trail that after many frustrations pays off. Use of actual, commonplace backgrounds, delineation of detection methods add convincing elements to a morbid, *grim, often horrifying* story. Another of those essays into the methods of the homicidal maniac which the commercial screen could well do without. M

BEST CURRENT FILMS

For Family: An American in Paris, Belles on Their Toes, The Emperor's Nightingale, The Greatest Show on Earth, Ivory Hunters, The Magic Garden, The Man in the White Suit, Navajo, No Highway in the Sky, The Pride of St. Louis.

For Mature Audience: The African Queen, Decision Before Dawn, God Needs Men, Kangaroo, The Lavender Hill Mob, Murder in the Cathedral, Pat and Mike, Oliver Twist, Quo Vadis, The Red Badge of Courage, The River, Viva Zapata! 8-20-52.

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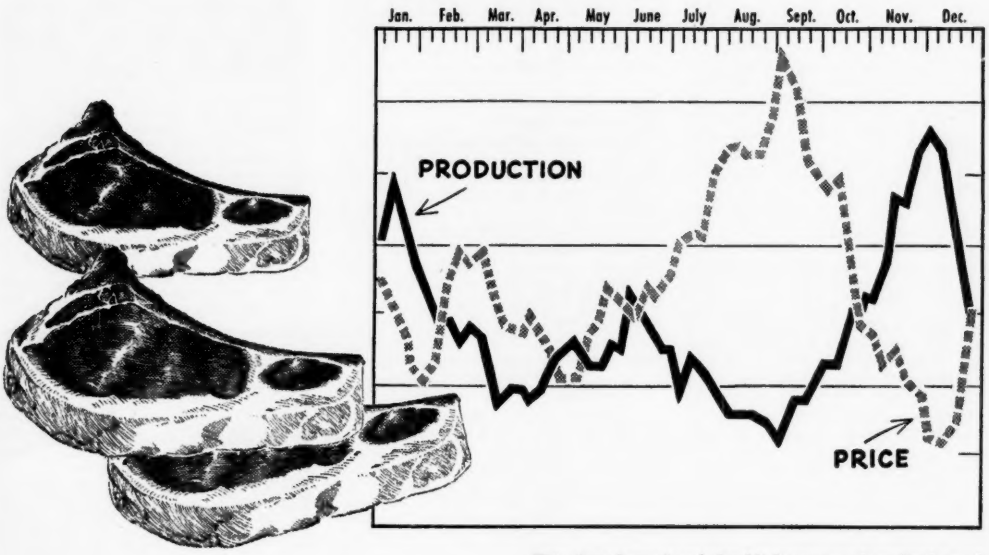
What law

sends pork prices up in summer

... down again in winter?



This chart shows the relationship between pork production and pork prices based on figures for 1947-49 (a typical period), which the government is now using as the index-base period.

The well known law of *supply and demand.* With pork, it works like this:

More than half the pigs are born in spring—also according to law, the *law of nature.* They spend a good six months growing to pork-chop size.

As a result, fewer pigs are ready for market during the summer months. And meat packers have to pay higher prices in order to get enough pork to fill customers' orders.

Then, along about the time the first leaves fall, all these pigs begin to come to market. And the same thing happens as with any other perishable commodity (strawberries, eggs or oranges) when there is suddenly a lot more than there was.

The price just naturally goes down!

The chart above shows how the cycle goes. *Less pork—higher prices* through the summer followed by *more pork, lower prices* during the winter.

Remember, summertime is the time when a big new meat crop is "growing up" on America's farms and ranches.

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